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ANSARUDDIN

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The Divine Revelation Concerning the Musleh Mau'ud

"... Behold! A light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

[Announcement - 20th February 1886]



A PROJECT OF MAJLIS ANSARULLAH UK

Huzoor-e-Aqdas (May Allah be his helper) has graciously given us the project to build and run the Masroor Eye Institute in Burkina Faso (West Africa).

With the guidance of Huzoor-e-Aqdas (May Allah be his helper) this state of the art ophthalmology teaching hospital is currently in its construction phase with planned completion and opening in 2020 Inshallah, at a cost of £1 million.

This "Sadqa Jaria" will not only be beneficial for the population of Burkina Faso but also be advantageous for the countries surrounding it – Mali, Niger, Benin, Togo, Ghana and Cote d'Ivoire (Ivory Coast).

SADQA JAARIYA

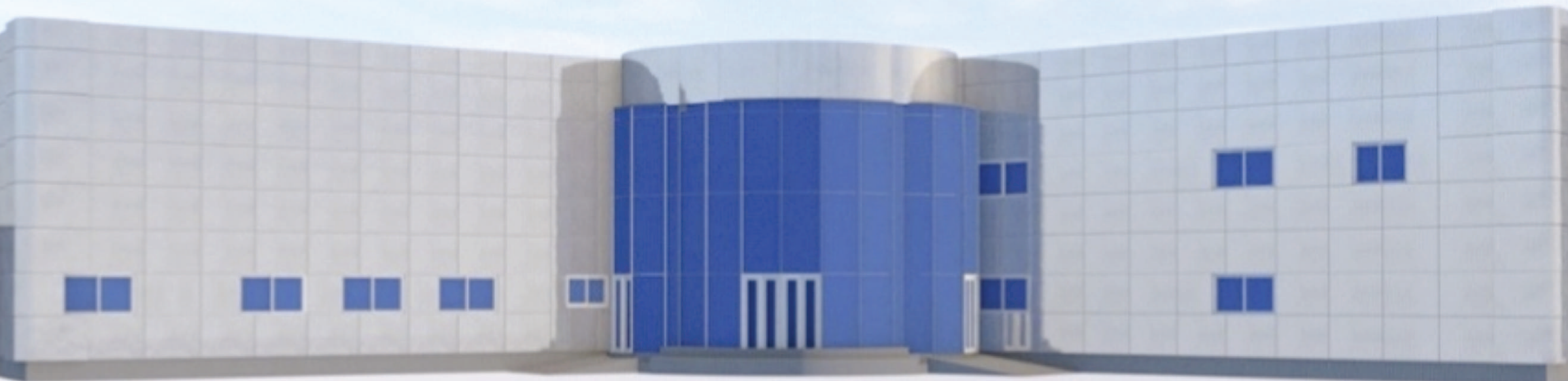
Donate £50 and save one person from blindness. Make his/her life enlightened.

Setup a regular standing order for the running costs of the institute. Your monthly contribution will have a big impact.

Donate £10,000 and have your name, or the name of your dear loved ones etched in the institute's Lobby to benefit from continuous prayers. You will be invited to the inauguration ceremony.

To participate please contact your local Zaeem OR donate via the website.





Masroor Eye Institute Burkina Faso
www.mei2020.org

MASROOR EYE INSTITUTE

EFFECTS OF POVERTY



There are many visually impaired people around the world, but in low income countries, this exacerbates the effects of poverty.

Typically, children with refractive error issues cannot study effectively and drop out of education. Also older people can start to suffer from conditions such as glaucoma and cataract. Whilst glaucoma is not reversible, these conditions can be treated and through regular check ups complete vision loss can be avoided, particularly if diagnosed earlier.



THE LAYING OF THE FOUNDATION BRICK





Dr Ch. Ijaz Ur Rehman, Sadr Majlis Ansarullah UK laid the foundation for Masroor Eye Institute in 2017 with a brick that was prayed upon by Huzoor-e-Aqdas (May Allah be his helper) and given for this purpose.



To participate please contact your local Zaeem OR donate via the website.



To donate please contac your local Zaeem

Masroor Eye Institute Burkina Faso
www.mei2020.org

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad صلی اللّٰہ علیہ وسلم is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

Sadr Majlis Ansarullah UK
Dr Ch. Ijaz Ur Rehman

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CONTENTS

HOLY QUR'AN

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ﴿۱﴾

لَاۤ اُقۡسِمُ بِہٰذَا الۡبَلَدِ ۙ﴿۲﴾ وَ اَنۡتَ حِلٌّۢ بِہٰذَا الۡبَلَدِ ۙ﴿۳﴾

وَ وَالِدٍ وَّ مَا وَلَدَ ۙ﴿۴﴾ لَقَدۡ خَلَقۡنَا الۡاِنۡسَانَ فِیۡ کَبَدٍ ؕ﴿۵﴾

In the name of Allah, the Gracious, the Merciful.

Nay, but I do swear by this city

And thou art dwelling in this city

And I swear by the begetter and whom he begot,

We have surely created man to face hardships.

[Surah Al-Balad, 90: 1-5]

Hadith

Hazrat 'Abdullāh bin 'Umar رضي اللّٰه عنه narrates that the

Holy Prophet صلی اللّٰه علیه وسلم said:

"When 'Īsā, son of Mary, descends upon the earth, he will marry and will have children. He shall live for 45 years and when he dies he shall be buried with me in my grave. Then I and 'Īsā, son of Mary, shall rise from one grave between Abū Bakr رضي اللّٰه عنه and 'Umar رضي اللّٰه عنه".

[Al-Mishkāt Al-Maṣābīḥ, Kitāb fī Nuzūlī 'Īsā]

The Promised Messiah علیه السلام states:

"The Holy Prophet صلی اللّٰه علیه وسلم has foretold that the Promised Messiah علیه السلام will indeed marry and have children. In fact, this was an indication that Allāh will surely grant him a righteous son, who will resemble his father and will not be against him; and will be one of the revered servants of Allāh . . . "

[Ā'īna-e-Kamālāt-e-Islām, Rūḥānī Khazā'in, vol. 5, p. 578]

"This prophecy indicates that he [the Promised Messiah] will be bestowed a righteous son who will resemble him in his excellences"

[Tuḥfa-e-Baghdād, Rūḥānī Khazā'in, vol. 7, p. 209]

The Divine Revelation Concerning the Musleh Mau'ud



In an announcement of February 20, 1886, the Promised Messiah عليه السلام, says: God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills, has vouchsafed to me the following revelation:

'I confer upon you a Sign of My mercy according to what you begged of me. So I have heard your entreaties and have honoured your prayers with My acceptance through My mercy and made your journey (i.e. the journey to Hoshiarpur and Ludhiana) a source of blessings for you. Therefore, a Sign of power, mercy, nearness is bestowed on you, a Sign of grace and beneficence is awarded to you and you are granted the key of success and victory. Peace on you, O victorious one. Thus did God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may come out of them and so that the superiority of Islam and the dignity of God's Word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may flee with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with you, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One(sa), may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on you; you will receive an unblemished youth who will be of your seed and will be of your progeny. A handsome and pure boy is coming as your guest. His name is Emmanuel and also Bashir. He has been invested with a spirit of holiness, and he is free from all impurity. He is the light of Allāh. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the spirit of holiness. He is the Word of Allāh for Allāh's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and perceptive and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday; a blessed Monday.

Son, delight of the heart, high ranking, noble. A manifestation of the First and the Last, a manifestation of the True and the High; as if Allāh has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light comes, anointed by God with the perfume of His pleasure. We shall pour Our Spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.' *[Announcement - 20th February 1886 : Tadhkirah, ed. 2010, pp. 175-179]*

Musleh-e-Maud: The Prophecy and its Fulfillment



Friday Sermon by Hazrat Mirza Masroor Ahmad Khalifatul-Masih V أیدہ اللّٰہ تعالیٰ بنصرہ العزیز

Delivered on 22nd February 2019 at the BaitulFutūh Mosque, Morden, London

After reciting the Tashahud, Ta'awuz, and Surah al-Fatihah, Hazrat Khalifatul Masih Vaa stated:

These days Yaum-e-Musleh-e-Maud [Musleh-e-Maud Day] is being commemorated in the Jamaat, i.e. regarding the fulfilment of the prophecy in which God Almighty gave glad tidings to the Promised Messiahعلیہ السلام of a promised son. God Almighty said regarding this son that He would be one who possessed special qualities, a true servant to his faith, would attain a long life and would continue the mission of the Promised Messiahعلیہ السلام.

This prophecy was made on 20February 1886 and is an extraordinary sign for the truthfulness of the Promised Messiahعلیہ السلام and that God Almighty's support was with him. Thus, within the time period stated in the prophecy, this son was born on 12 January 1889 and was named Mirza Bashiruddin Mahmud Ahmad, to whom God Almighty bestowed the mantle of Khilafat after the demise of Hazrat Khalifatul Masih I رضی اللہ عنہ.

I shall present some accounts from the life of Hazrat Musleh-e-Maudرضی اللہ عنہ and how this prophecy was truly fulfilled in his person. However, before doing so I shall present the words of the Promised Messiahعلیہ السلام with regard to the significance and truthfulness of this prophecy. This prophecy was not just the birth of a son, rather it was to foretell the birth of an extraordinary son who would lay the foundations to a spiritual revolution in the world.

As I have mentioned, I shall present the Promised Messiah'sعلیہ السلام response to his critics and this can truly be understood if one reads it in his own words. The Promised Messiahعلیہ السلام states:

"One should carefully deliberate that this is not simply a prophecy, but a magnificent heavenly sign which the Benevolent God manifested to prove the truthfulness and grandeur of our compassionate and merciful Holy Prophet Muhammad, the Chosen One, peace and blessings of Allah be upon him. And the truth is that this sign is a hundred times more grand, lofty, complete, superior and perfect than the sign of bringing the dead back to life, because reviving one from the dead is that one prays and asks for the soul to be brought back; such reviving of the dead has been attributed to the Messiah and some other prophets in the Bible, regarding which the critics greatly object to.

"Aside from these rational and textual arguments, the fact is that the corpse would only be revived and stay alive for a few minutes, and would once again depart from this world, and leaving its

loved ones to mourn once again – a soul whose return to the world profited neither the world, nor granted the soul itself any peace, nor any delight to its loved ones. Thus, if a soul did in fact return to this world through the prayer of the Messiah, then in reality, its returning and staying in the world are one and the same. And if, for the sake of argument, the soul returned and remained in the body even for some years, even then, what benefit could the imperfect soul of a morally corrupt or materialistic person grant the world, who is no different to fellow men?"

Regarding the prophecy of Musleh-e-Maud, the Promised Messiahعليه السلام explains that if it were true that prophets of the past revived the dead; it was only temporary, and furthermore, the ones being brought back were ordinary people.

However, the Promised Messiahعليه السلام further says:

"Through the grace and beneficence of God Almighty, and by virtue of the blessings of the Seal of the Prophetsصلى الله عليه وسلم, the Benevolent God accepted this humble one's prayer and promised to send such a holy spirit, whose outer and inner blessings would be manifested throughout the world.

"Hence, even though this sign is seemingly equal to granting life to the dead, however, upon further reflection, it is evident that this sign is in fact hundreds of times greater than bringing the dead back to life. Through prayer, the soul of the dead is brought back, and in the case of this prophecy, a new soul has been acquired through the supplication of prayer."

The Promised Messiahعليه السلام states that the prayer made for a son was in fact a prayer for the birth of a new soul. "However, there is an enormous difference between those souls and this one. Those who merely pose as Muslims, but in fact have abandoned the faith, do not rejoice at witnessing the miracles of the Holy Prophetصلى الله عليه وسلم being fulfilled. Rather, they are deeply grieved as to why such an event transpired." (Majmu'ah Ishtiharat, Vol. 1, pp. 114-115)

The Promised Messiahعليه السلام mentioned this in Tabligh-e-Risalat. The Promised Messiahعليه السلام stated that he did not supplicate to be granted an ordinary soul. Rather he prayed for a sign, as a result of which God Almighty gave glad tidings of a son who possessed numerous qualities. The tidings of such a glorious son were given, "who would attain a long life, be extremely intelligent and bright and possess grandeur, majesty and wealth. Nations would obtain blessings from him. He would be filled with secular and spiritual knowledge. He would be endowed with an extremely profound understanding of the Word of God, i.e. the Holy Quran. Furthermore, he would utilise this God-given understanding and would serve the Holy Quran in such a magnificent manner that he would enlighten the world about the true status of the Word of God. He will be the means of procuring the release of those held in bondage; He will be Aalam-e-Kabab, meaning such universal catastrophes would occur during his lifetime that it will torment the entire world. His fame will spread to the ends of the earth." (Swaneh Fazle Umar, Vol 1, pp. 53-54)

We are a witness to the universal catastrophes, such as the ones mentioned in the prophecy which occurred during the era of Hazrat Musleh-e-Maud رضي الله عنه in the form of the two world wars as well as other calamities. Then, as far as the spreading

of his fame is concerned, his fame spread to the corners of the earth by establishing new missions, doing tabligh [preaching the true message of Islam] and by spreading the message of Islam to various other countries of the world during his lifetime. As a matter of fact, in relation to this prophecy, we see that this is continuing even today. As I mentioned, I will now briefly speak about the life and character of Hazrat Musleh-e-Maudرضي اللّٰہعنہ.

As far as his education is concerned, after completing his first reading of the Holy Quran, he enrolled in an official school and had the opportunity to acquire secular education, but despite this he still required extra help and for this tutors would teach him Urdu and English at home.

Hazrat Pir Manzur Muhammad Sahibرضي اللّٰہعنہ taught him Urdu for some time. The tutors that were appointed to teach him at home included Pir Manzur Muhammad Sahibرضي اللّٰہعنہ, who taught him Urdu for some time. Following this, Maulvi Sher Ali Sahibرضي اللّٰہعنہ taught him English. In the biography Swaneh Fazle Umar, Hazrat Khalifat-ul-Masih IVrh has penned an interesting account in relation to the condition and nature of this education, which is befitting to hear in the words of Hazrat Sahibzada Mirza Mahmud Ahmad Sahib himself.

In his own words, Hazrat Musleh-e-Maudرضي اللّٰہعنہ writes about the condition of his education:
"In relation to my education, Hazrat Khalifatul Masih I رضي اللّٰہعنہ conferred the greatest favour upon me. Since he was a physician and also aware of the fact that owing to my poor health, I was unable to look at a textbook for too long, therefore, his method of teaching was that he would seat me beside him and say, 'Mian! I will read and you continue to listen.' The reason for this was that in my childhood, a severe form of trachoma formed in my eyes (which is an ailment of the eye) and I suffered from pain in my eyes for a consecutive period of three to four years. Due to the effects of trachomatous concretions, I had such severe pain in my eyes, the doctor said that I would eventually lose my eyesight. Upon this, the Promised Messiah علیہالسلام started to particularly pray for my health and also began to observe fasts."

Hazrat Musleh-e-Maudرضي اللّٰہعنہ further states:
"At this moment, I do not recall how many fasts he observed. In any case, he observed three or seven fasts. When he was about to break his last fast and placed something in his mouth in order to open the fast, I suddenly opened my eyes and exclaimed that I am able to see.

"However, the result of this illness and its repeated outbreaks was that the sight in one of my eyes weakened significantly. Hence, I am unable to see properly through my left eye. I am able to see ahead of me, but I am unable to read a book. If a person who I know is sitting two or four feet away, I am able to recognise him. However, if an unacquainted person is sat there, I am unable to see his face. Only my right eye is fully functional. However, trachomatous concretions formed in this eye as well and its severity was such that I would spend many nights awake due to it.

"The Promised Messiahعلیہالسلام told my teachers that I was to be educated according to my wishes. I should study as much as I can and that I should not be forced to study because my health did not permit me to bear the burden of education.

"The Promised Messiahعلیہالسلام would constantly advise me to simply study the translation of the Holy

Quran and Bukhari from Hazrat Maulvi Sahib (that is, from Hazrat Maulana Nuruddin, Hazrat Khalifatul Masih I رضي اللّٰہعنہ). In addition to this, the Promised Messiahعليه السلام also said that I should study medicine, as this was an ancestral practise."

Hazrat Musleh-e-Maudرضي اللّٰہعنہ further states:
"Master Faqeerullah Sahib … was our mathematics teacher in school. He used to solve questions on the board in order to explain them to the students. However, I was unable to see it due to my weak eyesight. The reason for this was that my eyesight did not function well enough to see the board. Aside from this, I was unable to look at the board for too long as my eyes became tired. Due to this, I used to consider it useless to sit in the class. If I ever wished to leave, I did so and at times I did not.

"Once, Master Faqeerullah Sahib made a complaint about me to the Promised Messiah عليه السلام, saying, 'He remains absent from school and only comes occasionally.'"

Hazrat Musleh-e-Maudرضي اللّٰہعنہ writes, "I recall when Master Sahib made this complaint to the Promised Messiahعليه السلام, I became scared and hid myself, not knowing how upset the Promised Messiahعليه السلام would be. However, when the Promised Messiahعليه السلام heard this, he said to Master Sahib, 'It is very kind of you that you show concern for him, however I am very pleased to learn that he occasionally attends because according to me, his health is not good enough for him to study at all.' Following this, the Promised Messiahعليه السلام smiled and said, 'We are not teaching him mathematics in the hope of him opening a local shop. It makes no difference whether he learns mathematics or not.' He then said 'What level of mathematics did the Holy Prophetصلى الله عليه وسلم and his Companions study? It is good if he attends school, but if he does not, he should not be forced.'

"When Master Sahib heard this, he returned. I started to take even more advantage of this leniency and stopped attending school altogether. I would go to school once or twice a month. Hence, I was educated in this manner, but at the same time I had some constraints. Apart from suffering from the ailments of the eyes, I also had complications with my liver and for this I had to drink water extracted from mung beans [a form of lentils] or saag [green leafy vegetable] for six months at a time. On top of this, I had an enlarged spleen and red iodide of mercury was used to massage it. This was used for massaging my neck also as I suffered from tonsillitis. Hence, I had trachomatous concretions, problems with my liver and an enlarged spleen. In addition to this, I used to get a fever which would last for six months. My elders would advise against putting too much pressure on me to study and allowed me to study as much as I wanted. One can ascertain my educational competence based on all of these factors."

Hazrat Musleh-e-Maudرضي اللّٰہعنہ further says:
"Once my maternal grandfather, Hazrat Mir Nasir Nawab Sahibرضي اللّٰہعنہ tested my level of Urdu. My handwriting is untidy even now, but in those days, it was so bad that one could not even read what I had written. Mir Sahib attempted to decipher what I had written, but he was not able to do so."
Hazrat Musleh-e-Maudرضي اللّٰہعنہ further says:

"The majority of my children have better handwriting. Similarities of my handwriting

can be found in my daughter, Amatul Rashid's handwriting. I had set a reward of one rupee if anyone, including Amatul Rashid herself, could read out what she had written. The condition of my handwriting was exactly the same and I was at times unable to read my own handwriting. When Mir Sahib examined my paper, he became irritated and said: 'This writing is all scrambled and illegible.' (Mir Sahib was quick-tempered). He became furious and took his complaint to the Promised Messiahعليه السلام and incidentally I was also at home. We were already scared of Mir Sahib's temperament (Mir Sahib was quick-tempered), and so, when Mir Sahib went to the Promised Messiahعليه السلام and I became even more worried as to what would happen next. Mir Sahib came and said: 'You do not pay any attention towards Mahmud's education. I tested him on his Urdu. Please have a look at his paper. His handwriting is so bad that no one can read it.' He continued in this impassioned state and said to the Promised Messiahعليه السلام: 'You do not address this matter at all and this boy is wasting his time.' Observing Mir Sahib's fervency on the matter, the Promised Messiahعليه السلام stated: 'Call Hazrat Maulvi Sahib.'" Hazrat Musleh-e-Maudرضي الله عنه further writes:

"Whenever facing a difficult situation, the Promised Messiahعليه السلام would summon for Hazrat Khalifatul Masih I رضي الله عنه. Hazrat Khalifatul Masih I رضي الله عنه had immense love for me. He came and, as was his habit, he stood to one side with his head lowered in respect. The Promised Messiahعليه السلام stated: 'Maulvi Sahib, I have called you here because Mir Sahib says that it is impossible to read Mahmud's handwriting. I would like a test to be prepared for him.' After saying this, the Promised Messiahعليه السلام picked up his pen and wrote a few sentences. He gave me the sheet of paper and instructed me to copy it. This was the simple test conducted by the Promised Messiahعليه السلام. I copied this writing very carefully with full concentration. First of all, the sentences were not long, and secondly, I only had to copy it, which was very straightforward because the original was in front of me. I copied it slowly and very meticulously wrote down the Urdu alphabets 'Alif' and 'Baa'. When the Promised Messiahعليه السلام saw this, he stated: 'I was perturbed by Mir Sahib's comments, but his handwriting resembles mine.' Hazrat Khalifatul Masih I رضي الله عنه was already in my favour and stated: 'Huzur! Mir Sahib became impassioned for no reason. His handwriting is very neat.' Hazrat Khalifatul Masih I رضي الله عنه would always tell me: 'Mian! Your health is not well enough that you can study yourself. Visit me and I will teach you in a way that you only need to listen.' Hence, he laid great stress on this and taught me the Holy Qur'an first and then Sahih Bukhari. He did not teach me the Quran at a slow pace; rather, he used to recite the Holy Quran followed by its translation and would elaborate on anything that he felt was necessary to further explain. Otherwise, he would teach at a quick pace. He taught me the entire Quran in three months after which there was a gap in the lessons. After the demise of the Promised Messiahعليه السلام, Hazrat Khalifatul Masih Ira said to me: 'Mian! Let me finish teaching Bukhari to you.' This is because I had previously informed him what the Promised Messiahعليه السلام had stated during his lifetime which was to learn the Holy Quran and Bukhari from Maulvi Sahib. Therefore, I had started learning the Quran and Bukhari from Hazrat Maulvi Sahibرضي الله عنه during the lifetime of the Promised Messiahعليه السلام, although there were some gaps in between. Similarly, under the instructions of the Promised Messiahعليه السلام, I began learning

medicine from him. Mir Ishaq Sahib and I started learning medicine on the same day."

Hazrat Musleh-e-Maudرضي الله عنه further says:
"There was a joke about Mir Sahib which became well known in our house that on the second day (when both of us had only completed one lesson), Mir Ishaq Sahib said to his mother: 'Mother! Please wake me up early tomorrow morning so I can go to the clinic early. Maulvi Sahib arrives a little later in the day, therefore I can go there before his arrival and write prescriptions for the patients.' This was despite the fact that he had only been studying medicine for one day.

"In short, I learned medicine and commentary of the Holy Quran from Hazrat Khalifatul Masih I رضي الله عنه. He finished teaching me the commentary of the Holy Qur'an in two months. He would make me sit with him and would sometimes teach me half a part or one full part of the Quran. He would explain the commentary of certain verses as well. Similarly, he finished teaching me Sahih Bukhari in two or three months. During one Ramadan, he delivered lectures covering the entire Holy Quran throughout the month, which I was able to attend as well. I also had the opportunity to study a few Arabic magazines from him. This was the condition of my education. During those days when I was finishing this course, Allah the Almighty showed me a dream" – which was about his intellectual progress. (Swaneh Fazle Umar, Vol. 1, pp. 104-105)

Thus, from this we can understand the manner in which he was educated. However, his speeches, addresses, writings and exegesis of the Holy Quran are testimony to the fact that he was undoubtedly taught by God Almighty Himself.

Indeed, this is a great sign and proof of the truthfulness of this prophecy. Hazrat Musleh-e-Maudرضي الله عنه delivered his first public speech during the lifetime of the Promised Messiah عليه السلام at the Jalsa Salana [Annual Convention] of 1906. One can begin to understand the effect and impression this academic and scholarly speech had on the listeners through the words of a prominent companion of the Promised Messiah عليه السلام – Hazrat Qazi Muhammad Zahuruddin Akmal Sahib – who was a poet and had great command over language; he stated:

"Mahmud, the brightest star and crown jewel of prophethood – may God the Benevolent protect him – stood up to deliver an address on the topic of shirk [associating partners with God]. I paid particular attention to his speech. How am I to express it in words? It was an ocean of eloquence, flowing with great force. Undoubtedly, to have such sound thoughts at such a young age is no less than a miracle. In my opinion, this also is a sign of the Promised Messiah'sعليه السلام truthfulness. This makes evident the grand status and beauty of the moral training he received under the guidance of the Promised Messiahعليه السلام. (He spoke on matters of spiritual excellences in an extraordinary manner." (Al Hakam, 10 January 1907) (Swaneh Fazle Umar, Vol 1, pp. 121-122)
The religious activities [in which Hazrat Musleh-e-Maudرضي الله عنه participated], his passion, intellectual and spiritual development proved that he indeed is the fulfilment of the prophetic words 'He would quickly grow'. Furthermore, the Promised Messiah عليه السلام himself perceived this passion in him for religion. In one instance, he stated,

"Mian Mahmud has so much passion to serve his faith that at times I offer special supplications for

him". (Tarikh-e-Ahmadiyyat, Vol. 4, p. 26)

These are the words of the Promised Messiahعليه السلام. He certainly made this prayer for God Almighty to make him the very son whose glad tidings were given for God Almighty to shower His blessings so that all the glad tidings be fulfilled in his favour. With regard to the time after the demise of Hazrat Khalifatul Masih II رضي الله عنه, in the biography written by Hazrat Mirza Tahir Ahmad Sahibrh, he writes in one place by stating:

"During the beginning of Hazrat Khalifatul Masih I'sra Khilafat, Hazrat Sahibzada [Mirza Mahmud Ahmadra] was 19 years of age, and when Hazrat Khalifatul Masih I رضي الله عنه passed away, he was entering his 26th year. I shall present some examples of the manner in which he would deliver discourses and pen his writings in his youth.

"He had developed the maturity of an experienced thinker in his thoughts and ideas. His words were entwined with profound effect, allurement and sincerity. His speech was completely free from artificiality and his writings were untainted by any kind of pretention. He had a natural fluency in his speech and his writings were like a flowing river of simplicity. He was filled with the knowledge of the Holy Quran and its cognizance to such an extent, that they would irrigate his heart and mind simultaneously. He was 19 years of age at the demise of the Promised Messiahعليه السلام and regarding the first ever speech he delivered, Hazrat Maulvi Sher Ali Sahibرضي الله عنه, a scholarly intellectual, states, 'Another incident I wish to relate on this subject is the first speech of Huzur رضي الله عنه. The first address of Hazrat Khalifatul Masih II رضي الله عنه was during the first Jalsa Salana after the demise of the Promised Messiahعليه السلام. This Jalsa was hosted in the courtyard of Madrasa Ahmadiyya and Hazrat Khalifatul Masih Ira sat to the right side of Huzurرضي الله عنه on the stage. The stage was positioned facing north.'

"Maulvi Sher Ali Sahib writes:

"There are two noteworthy points regarding this speech – the first point of note is that Huzur's رضي الله عنه voice, delivery, tone and style of oration were very similar to that of the Promised Messiah عليه السلام in that it reminded the audience of the Promised Messiahعليه السلام, who had only passed away a short while earlier. There were many amongst the audience who were brought to tears as a result of the voice of the Promised Messiah عليه السلام that they were hearing from the lips of his promised son, just as one can hear the voice of an unseen person through a gramophone. Owing to this, people could be seen crying and I too was amongst those who wept.

"If it is appropriate to say that one's spirit can pass on to another, then I would say that in that moment, the spirit of the Promised Messiah عليه السلام descended upon Huzurرضي الله عنه and was proclaiming, 'This is my beloved son who has been bestowed to me as a sign of mercy – regarding whom it was said that he would resemble me in beauty and benevolence.'

"The second point worth mentioning with regard to this speech is that when it concluded, Hazrat Khalifatul Masih I رضي الله عنه – who had spent his entire life studying the Holy Quran and for whom it was a nourishment of the soul – said, 'Mian has explained many verses in a manner which are very much new to me.'"

Maulvi Sher Ali Sahibرضي الله عنه then writes that this was the first speech of Huzurرضي الله عنه which he

delivered before the Jamaat. In this speech, he discussed the intricacies of the Holy Quran, i.e. after the demise of the Promised Messiahعليه السلام, he explained such points of wisdom, regarding which, even those well-versed in the Holy Quran such as Hazrat Khalifatul Masih I رضي الله عنه acknowledged that these meanings were new to him. Who could have imparted all this knowledge to this young man? Who could have taught him this wisdom and understanding at such a young age? It is the One Who stated with regard to Prophet Joseph عليه السلام:

وَلَمَّا بَلَغَ اَشُدَّهٗٓ اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ؕ وَكَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ

"And when he reached his age of full strength and attained maturity, We gave him wisdom and knowledge; and thus do We reward those who do good."

Maulvi Sahibرضي الله عنه says, "Huzurرضي الله عنه did not merely discuss ordinary matters of wisdom, rather he highlighted unique and novel insights into the Holy Quran. God Almighty states regarding the Holy Quran:

لَّا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ

"The translation of this is, 'None shall touch this [Quran] except those who are purified.' Hence, to emerge from the solitude of childhood and convey such unique and subtle points of the Holy Quran before an audience is clear evidence to the fact that he spent his childhood under the special upbringing of God Almighty and became part of 'those who are purified' even in his childhood." (Swaneh Fazle Umar, Vol. 1, pp. 217-219)

A non-Ahmadi journalist has also presented his impressions with regard to his character. It is written that in March 1913, a non-Ahmadi journalist, Muhammad Aslam Sahib, travelled from Amritsar to Qadian and stayed for a few days before departing. After studying the Jamaat closely, he gave a detailed report regarding Hazrat Mirza Bashiruddin Mahmud Ahmad Sahibرضي الله عنه saying:

"I was extremely delighted to have met Sahibzada Mirza Bashiruddin Mahmud Ahmad Sahib. Sahibzada Sahib was an extremely courteous and simple person. Alongside his politeness, he is extremely knowledgeable and possesses great understanding.

"Apart from other subjects, a conversation took place between Sahibzada Mirza Mahmud and I about the future of India. In this conversation, the view he set forth based on the history of international relations was laden with vision and reflection."

This incident is from before his Khilafat in 1913, during the era of Hazrat Khalifatul Masih I رضي الله عنه.

He further writes:

"Out of love, Sahibzada Mirza Mahmud expressed his sincere desire that I should stay in Qadian for at least one week, but owing to one reason or another, I was unable to fulfil his request. However, I am extremely grateful to him for his benevolence and kindness. His purity, righteousness, profound thinking and modesty shall forever remain entrenched in my memory."

Regarding the standard of his prayers even as a child, one of his childhood teachers, Hazrat Mufti Muhammad Sadiq Sahibرضي الله عنه, expressed the following:

"Because this humble one had pledged allegiance to the Promised Messiahعليه السلام at the end of 1890, I was constantly in and out of Qadian. I have been watching Hazrat Ulul 'Azm [The Determined One] Mirza Bashiruddin Mahmud Ahmad since his childhood. His aptitude and disposition was always inclined towards modesty, nobility, truth and religion. Even in younger years, he had a fascination with the religious activities of the

Promised Messiahعليه السلام. He would often go to the Jaami' [Central] Mosque with the Promised Messiahعليه السلام and listen to the sermon."

He further says:
"I recall that once, when Mian Mahmud was approximately 10 years old, he was standing for prayer in the Aqsa Mosque next to the Promised Messiahعليه السلام. When he went into prostration, he began weeping profusely. From an early age he possessed an exceptional bond of love for God and His Messengers."

Then, there is another incident which illustrates the fervent state of his prayers and his habit of remaining in prostration for long periods. When elders would see this, it would evoke great wonder in them. In particular, as there was no apparent difficulty or worry that could cause it, when the people would witness the fervent and tearful state of his supplications, they would be astonished. They would wonder, after all, what could have befallen this child that causes him to secretly wake up in the night, weep profusely and saturate his prayer mat with his innocent tears?

Hazrat Mirza Tahir Ahmad Sahib(rh) writes in his biography of Hazrat Musleh-e-Maud that the same wonder and amazement arose in the heart of Sheikh Ghulam Ahmad Sahib as well, a new convert who had accepted Islam at the hand of the Promised Messiahعليه السلام. He increased in his sincerity and faith so rapidly that he is counted amongst those pure and saintly individuals blessed with divine visions and revelation.

He used to recall: "Once I resolved that I would spend the entire night alone in the mosque, and in seclusion I would ask of my Lord all that I desired. When I arrived in the mosque, I saw that someone was already busy in prostration, and was weeping with such anguish that I was unable to focus on my own prayer. The prayer of that individual had such a powerful effect on me that I began praying, 'O my Lord, whatever this person is imploring of you, do Thou grant it to him.'

"I stood for so long that I became tired from standing, waiting for the person to arise from his prostration. I do not know how long he had been there before my arrival, but when he lifted his head, I saw that it was Mian Mahmud Ahmad Sahib. I greeted him with Salam, shook his hand and asked him, 'Mian, whatever did you ask from God today?'

"He replied, 'I have only asked of God that He should revive Islam before my very eyes.' After saying this, he proceeded back inside.

"At such a young age, the deep desire he possessed to see the day of Islam's victory did indeed bear fruit, as God adorned him with the mantle of Khilafat in his youth." (Swaneh Fazle Umar, Vol. 1, pp. 151)

Hazrat Sahibzada Mirza Mahmud Ahmad Sahib has mentioned a prayer of his which is published in Tasheezul Azhaan in the year 1909. He wrote an article wherein he mentions the blessings of Ramadan. After this he writes:

"I was looking for an article of Tasheezul Azhaan. In the process of searching my desk, I came across a paper containing a prayer that I had offered in the previous Ramadan."

Mian Mahmud goes on to say:
"Upon reading this prayer, my heart was suddenly

moved to encourage the members of the Jamaat to also supplicate using these words. After all, no one knows whose prayer may be accepted or when God's grace may descend with a special majesty upon our Jamaat. I publish herein the words of that prayer to express the anguish of my own heart, so that perhaps the heart of some pure natured individual might move towards supplicating to his Lord for his own self and for the Ahmadiyya Jamaat. This indeed is my true purpose for stating this. The words of that prayer are as follows:

"O my Master, my Powerful God, my Beloved Friend, my Guide! O Creator and Originator of the Heavens and the Earth! O Controller and Regulator of water and air! O You Who – from the time of Adam to the time of Jesus – sent hundreds of thousands of spiritual guides and countless callers to faith for the guidance of the world! I supplicate You, O Exalted and Great God, Who raised a Messenger as magnificent and majestic as the Holy Prophet Muhammad(sa); I implore that Gracious God Who raised a spiritual guide like the Promised Messiahعليه السلام from among the servants of the Holy Prophet(sa)!

"O Creator of all Light and Expeller of all darkness!

"At Your threshold – Indeed! Only at Your threshold does this unworthy servant express total humility, so do Thou hear my plea and accept my prayer, because it is Your promises, after all, which have granted me strength to even have the courage to submit something before You!

"I was nothing and You created me. I did not exist and You brought me into existence. You created the four elements for my development, and created mankind for my wellbeing. When I could not even give expression to my needs, you appointed such people who were naturally concerned for my well-being. Then you allowed me to progress and increased my provisions.

"O my Beloved! My most Beloved! You appointed Adam as my father and Eve as my mother, and from among Your servants chose one whom You looked upon with honour, so that he would seek intercession and mercy for the unaware, those of little understanding and ignorant persons like me.

"I was a sinner and You concealed my sins; I was a wrongdoer and You forgave me. In each and every instance of pain and sorrow You stood by me. Whenever a tribulation befell me, You came to my aide, and wherever I could have gone astray, You held onto me and did not let me go.

"You overlooked my errors and despite my becoming distant, You only drew nearer to me. Even when I became neglectful of You, You never once forgot me. On occasions where even parents and relatives and family and friends and sympathisers prove utterly helpless, You manifested the hand of Your Divine power for me.

"When I feel sad, You lift my spirits; when I become disheartened You grant me joy. When I cry, You make me smile. There may be some who weep in the agony of being separated from You, but You Yourself revealed Your countenance to me. You vouchsafed promises to me and then fulfilled them. You have never failed to discharge Your promise. I also made promises to You, but broke them, yet You overlooked them. I do not find another soul more sinful than myself, yet I do not find another sinful person, whom You have bestowed more of Your Grace upon. I cannot even imagine any other being more benevolent than You."

He further says whilst addressing God Almighty, "I cannot even imagine a person more benevolent than You. Whenever I fall at Your threshold and lament and cry, You always hear my call and accept it. I have never witnessed that You have rejected any prayer that I supplicated in a state of helplessness. O my Lord! With the utmost fervency and heartfelt anguish, I fall at Your threshold and I supplicate to You, begging of You to hear my prayer. My Lord! Holy art Thou! My people are heading towards ruin, save them from this destruction. If they call themselves Ahmadis, how can they ever forge a connection with me until their hearts and inner selves become pure? Until they become immersed in Your love, what connection do I have with them? Thus, O my Lord! Manifest Your attributes of Rahmaniyyah [graciousness] and Rahimiyyah [mercy] and purify them. Instil within them the passion and spirit of the Companionsرضي الله عنه so they become anxious to serve the faith, and their words and actions become refined and pure. [O Lord] May they sacrifice themselves for Your sake and remain devoted to the Holy Prophet(sa). May the prayers of Your Promised Messiah be accepted in their favour and may his pure and true teachings become embedded in their hearts. O my Lord! Save my people from all trials and grief; safeguard them from all kinds of calamities that may befall them and ensure that great, noble people are born among them. May they become a nation that You are pleased with and become a community that You have chosen for Yourself. May they be free from the clutches of Satan and may the angels continuously descend upon them. Bless this community, both in their worldly endeavours and in their faith. Amin, O Lord of all the worlds. Amin." (Swaneh Fazle Umar, Vol. 1; pp. 309-312)

As I mentioned earlier, this prayer was from 1909. At that time – during the Khilafat of Hazrat Khalifatul Masih I رضي الله عنه – he was only 20 years of age. Even then, his heart possessed a profound sympathy and anguish to serve his faith and his people.

May God Almighty shower His endless Mercy on his soul for he spent day and night in spreading the religion of the Holy Prophetصلى الله عليه وسلم and the mission of his Ardent Devotee – the Promised Messiah and Mahdiعليه السلام – and having fulfilled his pledge, he returned to his Lord. May God Almighty enable us to understand and recite this heartfelt prayer of his, and may we fulfil the rights of being an Ahmadi. May God Almighty enable us to do so.



View full Friday Sermon
via MTA online

Continuation from Page 20

When a bigoted Hindu wrote an offensive article against the Holy Prophetsa, he raised his voice and organized an effective campaign against it forcing the Government to take due notice. On a positive side he organized Sīratun- Nabīsa Day and Yaume Peshwayan Mazahib [Religious Founder's Day] to prevent such painful incidents when they raise on account of ignorance of the lofty and noble character of the Holy Prophetsa and his unmatched benevolence to humanity.

In short, he was a unique leader of great and superior qualities rarely combined in any one individual. He was a living personification of all the rare qualities which the divine revelation of the Promised Messiahas had received in answer to his solicitations to Allah for forty days in total seclusion in Hoshiapur. The majesty and sweep of the prophecy is awe inspiring and this one prophecy alone is enough to guide a lost soul to Divine truth and message.

REMEMBRANCE OF HAZRAT MUSLEH MAU'UD رضي الله عنه

The following article was originally published in An-Nahl, issue vol. 10, 1995.
It is based largely on personal experiences of the late Sahibzada Mirzā Muzaffar Ahmad Sahib.

My earliest vivid memories go back to the time when he would go through the house of Hazrat Amman Jan[ra] [wife of the Promised Messiah[as]] on to Masjid Mubarak to lead prayers. On his return from the mosque, he would spend some time with Hazrat Amman Jan[ra], particularly after Maghrib Prayers, and chat with her and others who were present. At other times, particularly in the winter months, he would first go to Baitud-Du'a
[Prayer Room] to offer Sunnah.

On these short stops, he would pace up and down in the courtyard or the room, depending on the weather; sometimes, he would engage in serious discussion on current Jama'at matters with my father
[Hazrat Mirza Bashir Ahmad[ra]] or Hazrat Mir Mohammad Ismailra who would be visiting his sister, Hazrat Amman Jan[ra]. At other times, he would chat with Hazrat Amman Janra or talk to the children who would be present. I remember once he addressed us saying: "The Holy Qur'an is like an ocean of wisdom. You should inculcate the habit to read it seriously, ponder over its meanings, and come out with gems of wisdom.

If you have not reached maturity to come out with gems, at least, you can bring out a shell as a result of your serious study of the Qur'an."

His Love for the Holy Qur'an

His love and attachment for the Holy Qur'an was deep and abiding. On Saturdays, he would give Dars among women. The scene is still fresh and vivid in my mind. He would stand in the verandah of Hazrat Amman Jan's[ra] house, and the ladies would sit in the courtyard in the verandah or close by rooms. It was, in those days, a very small crowd.

He would also give Dars among men, which was attended by school children. Once, he gave a special Dars during summer vacations in Masjid Aqsa, which was also attended by a large number of Ahmadis from outside of Qadian. This Dars was given every day for hours and lasted many weeks.

During the last Ramadhan, Hazrat Khalīfatul-Masīh IV[rh] read out a visionary prediction of Hazrat Muṣleh Mau'ūd[ra] that a time will come when Darsul Qur'an by Khalīfatul-Masīh of the time will be [televised and] listened to all over the world. Lo and behold! It has happened at the initiative and during the Khilafat of Hazrat Khalīfatul-Masīh IV[rh]; the whole world is witness to the fulfillment of this Divine blessing!

When I was married to his daughter, we spent some days of summer leave in Dharamsala. On his own initiative, he suggested to me that he would like to give me lessons on the meanings of the Holy Qur'an. He did it every day, and I used to take notes of this private Dars. His Tafsīr Saghīr and masterly Tafsīr

Kabīr in several volumes are precious monuments of his love and labour to explain the unmatched beauties of the Holy Qur'an and its abiding message. A great part of this work was done when he was not well at all. I recollect his long hours of work during these precious weeks at Jabba, where he spent some time to escape the unbearable heat of the plains in the scorching summer months.

Reliance on the Power of Prayer

The other dominating facet of his life was a deep trust and reliance on the power of prayer. At every crisis in Jama'at's life, he would retire to Baitud-Du'a and literally spend hours in praying to Allah. I witnessed this during the partition days. He would come out of Baitud-Du'a with his eyes red and swollen.

I was posted in Amritsar as Additional Deputy Commissioner designated by Pakistan, along with a Sikh gentleman as Additional Deputy Commissioner by India. The Deputy Commissioner, who was a British, was to hand over to one of us, depending on the award in the disputed Districts. One day, the British Deputy Commissioner, on return from Lahore, told me casually that Gurdaspur District is likely to go to India. I expressed my horror and surprise that under the principle of division for the award, it is a Muslim majority District contiguous to other Muslim majority Districts, and should under every criteria be part of Pakistan. At my argument, he felt a little embarrassed and said, "Lahore is full of rumours, and you can never place any reliance on what you hear." The Deputy Commissioner also advised me to go back to Qadian as the C.I.D. reports indicated that a bomb was to be thrown at the house where I was living. He told me that if Amritsar was awarded to Pakistan, he would call me to return and take charge. So I went to Qadian and reported this to Huzoorra in his office, Qasre Khilafat. He told me that a short while earlier, he had received a revelation:

اين ما تكونوا يات بكم الله جمعيا

"Wherever you be, Allah will bring you all together."
[i.e. words found in the Holy Qur'an, 2:149]

Another incident of his solicitation to Allah is enshrined in my memory, and I feel the presence and freshness of that awe even today, some sixty-sevens years later. I was asleep at the outer courtyard of our home in Qadian on the Mardana (men's) side on a summer night when I heard heart-rending cries of prayers. The initial impact on sudden awakening was scary. When I regained my composure, I found it was Hazrat Muṣleh Mau'ūd[ra] engaged in Tahajjud prayers in the upper courtyard of Hazrat Umme Nasir's home, whose wall adjoined our home. As I tried to listen closely, Huzoorra was repeating the prayers:

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

with such pathos that it looked as if a kettle was boiling on a stove. And the repetition of this part of the verse and prayer went on for what looked like eternity. The memory of that night and experience has never left me.

His Infinite Love for the Jama'at

He had infinite love for the Jama'at. I clearly remember how he paced up and down the verandah in Rattan Bagh, Lahore with a small size Qur'an in his hand, as soon as a caravan of Ahmadis left Qadian and moved towards the Pakistan border. Almost throughout this period, he prayed quietly and constantly and would not rest until the caravan had crossed the border safely.

It is also in my knowledge that at times of crises of the Jama'at, he would stop sleeping in the comfort of his bed, and sleep on the floor, praying all the time until God assured him of success and the crisis would be resolved. On such occasions, he would feel a soft touch of a twig and a charming voice urging him to get up and sleep on the bed.

Another occasion which left a deep and abiding impression on my mind was when shortly after our marriage (when I was posted as Assistant Commissioner, Multan, and was temporarily living with my wife's maternal uncle, Colonel Habibullah Shah Ṣahib, who was Superintendent Central Jail), Huzoorra stopped for the night on his way to Sindh. One evening, he took me to the drawing room and asked me to sit next to him on the sofa. He told me that as a member of I.C.S., I would have opportunities to move around in higher circles, but this should never stop me from caring for the poor and underprivileged. Referring to the furniture, which prevents or discourages a poor man to reach you, [he said that it] is not fit to have. He mentioned how every poor person had equal access to the Holy Prophetsa, and that is the true example to follow. He had tears in his eyes and spoke in a choked voice as he said all that. Of course my own state of mind and condition can be imagined, rather than described, as I had hardly ever seen him so moved and sentimental. The other strong impression which I carry is his hard work and untiring efforts in the service of Islam-Ahmadiyyat. I can still remember seeing him sitting on the floor in a room covering himself with a chocolate color Dhussa [a soft Kashmīrī blanket], with about a dozen or so long stem candles lit on an over-turned box, reading or writing often late at night.

He had a sensitive throat, which was the effect of kerosene oil; and therefore, he used candles as there was no electricity in those days in Qadian. It came probably in early 1930s, and in the period before that, the working conditions placed an extra severe strain.

In periods of crisis, I have seen Huzoor work throughout the night without a wink of sleep and from work going straight to mosque for Fajr prayers. He would write a memorandum, and sometimes, he would send it in bits and pieces to my father for translation, or sometimes, for his views in the matter. We, as young boys, shuttled carrying those notes back and forth.

Respect for Hazrat Amman Janra

He always showed utmost respect and affection for Hazrat Amman Janra. He would, in most of his travels, take her with him. Hazrat Amman Janra would affectionately call him Mian. She would be worried to death if he was late in coming home from a journey at the given time. Once [my wife tells me], Hazrat Amman Janra was waiting impatiently for Huzoor'sra return as he was late. Hazrat Amman Janra took up a soft twig, and as Huzoorra entered, she softly touched the young Khalīfa with the twig saying, "Don't be late again. It worries me to death!" This was a natural outburst of a worried mother, but otherwise, she showed him complete respect like any other Ahmadi.

When Hazrat Amman Janra died in Rabwah, Huzoor'sra desire was to bury her in Qadian next to her husband, the Promised Messiahas. I was, then, posted in Lahore. Huzoorra asked me to take up the matter with the Indian High Commissioner. On my request, the High Commissioner told me that he would get in touch with Delhi, and on the following day, informed me that the Government of India has agreed as a special case. However, it would not issue visas for more than 20 relatives/others to accompany the body for burial in Qadian. Huzoorra did not accept this offer, and without hesitation, told me that in view of Hazrat Amman Jan'sra status and position, some 10,000 Ahmadis were needed to accompany her for burial in Qadian.

A Great Orator

Huzoorra was a great orator. I have traveled a lot and have heard some of the top most leaders of the world. None came close to Huzoor'sra oratory. He

could literally move mountains, and thousands and thousands of Jama'at members can bear witness to this truth. He kept large gatherings spell bound. I recall that soon after partition, he gave a series of lectures in different cities, elaborating on what Pakistan needed to do in Defense and other fields. A non-Ahmadi Professor of Islamia College was sitting close to an Ahmadi friend of mine. The Professor, on hearing his speech, spontaneously stated that Huzoorra should have been the Prime Minister of Pakistan.

Earlier, at a lecture, Islam Main Ikhtilafat ka Aghaz [The Outset of Dissension in Islam] in Islamia College, the presiding officer who was a Professor of History paid warm tribute to Huzoor's masterly thesis. The Professor's opening words were: "Fazil Bap ka Fazil Baīta" [i.e. learned son of the learned father], adding that he had assumed himself to be very knowledgeable in Islamic history, but after listening to Huzoor's lecture, the he realized how deficient was his own knowledge and insights about Islamic history.

To Ahmadis familiar with the Muṣleh Mau'ūdra prophecy of the Promised Messiahas, this was no surprise. What God had revealed long before Hazrat Muṣleh Mau'ūd'sra birth, the Divine Revelation, read as a piece of history, which had happened so clearly and unambiguously for everyone to see and judge.

His Gracious Kindness

I was, throughout, a recipient of Huzoor'sra gracious kindness in many ways and recall a long letter of advice from him before I left for England for higher studies. One advice which made a deep and abiding impact was his quotation of the Qur'anic verse, the source of all real honour is Allah. I never forgot it. How true it is, indeed!

When, on my return from England, I joined the service and was married, Huzoor'sra advice to his daughter who became my wife: "Muzaffar is now in service of Government, but you are not. Meet freely the humblest, but do not ever call or visit people merely on account of their rank and position." A test came early in service. Financial Commissioner visited Sargodha along with his wife. The ladies of the senior officials called on her. My wife did not, despite urging of the ladies. Later on ignoring all the ladies, including the wife of Deputy Commissioner, Financial Commissioner's wife invited my wife alone to tea and made elaborate purdah arrangements for her. Everyone in the official circles in Sargodha was surprised and repeatedly inquired how it had happened and whether my wife had any previous acquaintance with the Financial Commissioner's wife. My wife's response was: "No, I had never met or known her."

Despite the extraordinary busy life, Huzoorra would find time to spend with his own children and children of his close family. I remember that during winter months, after 'Isha prayers, he would collect children in a room and narrate stories to them. The stories were not from any book. Actually he made them up as he spoke. These stories had some lessons which were woven in. The session ended with mothers or servants carrying some children who had dozed off and were fast asleep.

His Lighter Moments

In his lighter moments, Huzoorra would sometime go hunting and compete against his colleagues and family members in cooking food and once I

remember he competed against a large number of Jama'at members in swimming in a canal (which was at a distant of three miles from Qadian) from one bridge to another.

The test was to not to let your feet touch the ground and anyone who touched the ground deliberately or accidentally had to raise his hand and go out of the race. When he reached at the other bridge he was left with only a handful of men with him. We followed this race along the canal bank. Huzoorra at that time wore a home-spun long short, which was long enough to cover his knees.

A Great Administrator

Hazrat Muṣleh Mau'ūdra was a great Administrator with tremendous organizational vision and capabilities. The present Jama'at organization and structure owes a great deal to his many activities. The Nizam Shūra, Financial Structure, the establishment of the three Auxiliaries, acquisition of large chunks of land for the Jama'at in Sindh, on the basis of a vision he saw, the establishment of Tahrīk Jadīd for the spread of Islam-Ahmadiyyat in foreign lands in addition to its other elements in response to the on-slaught of the Ahrar agitation and many other schemes are standing monuments to his foresight and organizational capabilities.

To inculcate volunteerism and develop the concept of Dignity of Labour, Huzoorra started organizing Waqar 'Amal Days on which the whole community, young and old, regardless of rank or status in life would all get together and with manual labor undertake community work like filling ditches, cleaning the neighborhood or build small patches of dirt road for the benefit of the community. I can still see Huzoorra join in one Waqar 'Amal carrying a basket full of dirt and throwing it at the designated spot. This motivated and inspired the whole community and they all joined in the venture with zeal and enthusiasm.

A Man of Great Courage

He was a man of great courage and iron determination. I remember that when there was an attempt on his life when leading prayers in Rabwah, I was told about it by D.I.G. Police before the news leaked out. He told me that Hazrat Mirza Ṣahib was out of danger and all communications with Rabwah had been cut off. The police and District Authorities throughout the Province had been alerted. Nevertheless, I immediately made contact with Dr. Amir-ud-Din, a Surgeon, but he was involved in University Examinations and then contacted Dr. Riaz Qadeer, another Surgeon, and took him in my car to Rabwah arriving there late at night. Dr. Mirza Munawar Ahmad, Huzoor'sra son, had attended to the wound on Huzoor'sra neck. When Dr. Riaz Qadeer saw it he found it bulging and wanted to open it as there was a leak in one of the veins. He advised that this be done under anesthesia but Huzoorra said, "No. I would not like to be under anesthesia but would prefer to be done without it." When he stitched the small vein Huzoorra stood up to it with remarkable composure and courage.

This wound affected his general health and when he passed away after a long illness, we were all in Rabwah. His long illness appeared to be Allah's design to allow the Jama'at to prepare itself for the succession and absorb the tremendous shock of his departure in view of Jama'at's unique and intense attachment to him. He fought for Muslim causes with great zeal and devotion. The evidence is overwhelming. This happened in the epic struggle against the Shudhi Movement, in the struggle for the rights and freedom of Kashmīrīs, in his detailed commentary on Hindu designs against the legitimate rights of the Muslims of undivided India in 1940s, at the time of partition, and many such historical occasions.

Continued on page 15

Hazrat Muṣleḥ Mau‘ud’s رضي اللّٰه عنه
Letters To The World Leaders

By Ghulam Misbah Sahib

Prophets have promulgated the message of God in the best possible manner, so much so that they have conveyed it to the kings of their times. Our Holy Prophet Muḥammadصلى اللّٰه عليه وسلم fulfilled this duty more than any other prophet as he wrote letters to the great powers of his time. In this age, the Promised Messiahعليه السلام, Hazrat Mirzā Ghulām Aḥmad of Qādiān revived this tradition of the Holy Prophetصلى اللّٰه عليه وسلم by using the modern means of this age. He conveyed the message of Islām to the corners of the earth and, wrote letters with the message of Islām to Nawwab of Bhopal, Amīr of Afghanistan and Queen Victoria.

Hazrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad[ra] was the Promised Son of the Promised Messiah عليه السلام, whose qualities were mentioned in a great prophecy of God the Almighty. In 1914, he was chosen as the second Khalīfa of the Promised Messiahعليه السلام. The characteristics explained in the revealed words of the prophecy regarding this illustrious son became more evident day by day. One of his great accomplishments was conveying the message of Islām Aḥmadiyyat to the higher authorities of his time, following the footsteps of the Holy Master Muḥammad صلى اللّٰه عليه وسلم and continuing the mission of the Promised Messiahعليه السلام.

The following are some details of his letters to the world leaders.

Nawwab Mir Osman Ali Khan

Nawwab Sir Mīr Osman Ali Khan Siddiqi, Bayafandi Asaf Jah - the VIIth (1886 –1967), was the last Nizam (or ruler) of the Princely State of Hyderabad and Berar. He ruled Hyderabad, Deccan between 1911 and 1948, until it was annexed by India.

Immediately after being chosen as the successor of the Promised Messiahعليه السلام, Hazrat Muṣleḥ Mau’ūdرضي اللّٰه عنه inspired by a dream, wrote a letter to the Nizam of Hyderabad Deccan in June, 1914. He explained the plight of the Muslim World and shed light upon the need of the Imām. He also mentioned the coming of the Promised Messiahعليه السلام and the role of the Aḥmadiyya Muslim Community in rejuvenation of Islām.

In his book titled, Tuhfatul-Mulūk originally in Urdu and translated into English by M. Abul-Hashim Khan Chaudhry (1883-1946), Huzoor رضي اللّٰه عنه states: It is one of the favours of Almighty God that He has created us in this blessed time. Millions of men, of great piety and learning and wealth, have left the world longing in vain to see the time of the Promised Messiahعليه السلام . . . Another time will come when powerful kings will enter the following of this Messenger of God . . . Last of all, I pray to God that He may open Your Highness’s heart, and grant Your Highness the opportunity to think over my words.[1]

Hajjah Nawwab Begum Sultan Jahan

Hajjah Nawwab Begum Sultan Jahan (1858 – 1930) was a notable and progressive Begum of Bhopal who ruled from 1901 to 1926. Her son, Nawwab Sir Hamidullah Khan (1894 –1960) was the last ruling Nawwab of Bhopal. Hazrat Muṣleḥ Mau’ūdرضي اللّٰه عنه wrote a Tablīghī letter to Nawwab Sultan Jahan Begum on September 16, 1914, in which he informed the Begum of

Bhopal of the advent of the Promised Messiah عليه السلام in the following words:

I invite you to accept the truth that Allāh the Almighty has established in the world through the Promised Messiahعليه السلام, and hope that you will put thought and consideration into discovering the reality. If you so desire, I can send a few scholars of the Movement who can present the detailed history of the Movement, the claim of the Promised Messiahعليه السلام and its arguments, for ten or fifteen days, because in this manner, it will be easier for you to ascertain the truth. It would be best if the Begum sets a date for this purpose, so that they can arrive in Bhopal by the appointed time.[2]

Charles Hardinge, 1st Baron Hardinge of Penshurst

Charles Hardinge, 1st Baron Hardinge of Penshurst (1858–1944) was a British diplomat and statesman who served as Viceroy and Governor-General of India from 1910–1916. In 1916, Hardinge returned to his former post in England as Permanent Under-Secretary at the Foreign Office. Upon his return, Huzoorرضي الله عنه wrote a letter to him stating:

To His Excellency the Right Hon. Baron Hardinge of Penshurst . . . Viceroy and Governor-General of India, Your Excellency, As the Second Successor of the Promised Messiah, Mirzā Ghulām Aḥmad of Qādiānعليه السلام, and the leader of the Aḥmadiyya Community founded by him, I beg leave to approach Your Excellency on the eve of your departure from this land of your labours with an expression of gratitude and goodwill on behalf of myself and of the community which I have the honour to represent.

The Founder of the movement, my illustrious father of blessed memory, claimed to be the prophet of the latter days whose advent was expected under different names by all the religions of the world . . .

It is the creed of the movement that the religion of the Qur'ān is the only panacea from all human ills and it was the Divine Mission of the Founder of the movement to teach the world the true interpretation of the Holy Qur'ān. The movement has, therefore, undertaken as one of its foremost duties to publish an authentic translation of the Qur'ān for the benefit of the English reading public. The first part of the work has just been out; and two copies of the same together with two copies of the Teachings of Islām -- as the most cherished gift of a Muslim, I beg to present herewith to Your Excellency in token of fealty and good-will for the use of Your Excellency and that of the Rt. Hon'ble Lady Violet Hardinge . . .[3]

Private secretary to Viceroy of India, Sir James Houssemayne Du Boulay (1868– 1943) replied: I am desired to acknowledge with thanks your letter . . . together with two copies of your English translation of the Qur'ān and two copies of "The Teachings of Islām. I have duly laid these before the Viceroy who asks me to send you his thanks and those of his daughter for your gift, which he has great pleasure in accepting. [4]

Prince of Wales

Edward VIII (Edward Albert Christian George Andrew Patrick David; June 23, 1894—May 28, 1972) was King of England & the Dominions of the British Empire, and Emperor of India from January 20, 1936 until his abdication on December 11 of the same year. Edward was the eldest son of King George V and Queen Mary. Edward arrived in India in December 1921 and returned to the UK in June 1922. Huzoor رضي الله عنه presented the Prince a book with the title A Present to His Royal Highness the Prince of Wales, that he had specially written for this

occasion, with 32,208 members donating 1 ana each to bear the cost of publication. This book was presented to the Prince by a delegation of the Aḥmadiyya Muslim Community on February 27, 1922 during his visit to Lahore. In this book which contains more than hundred pages, Huzoorرضي اللہ عنہ has explained the teachings of Islām regarding loyality to the state, apart from this he has written a brief sketch of the life of the Promised Messiahعليه السلام, purpose of establishing Aḥmadiyya community, its history and teachings. In the end, Huzoor has invited the Prince towards the fold of Islām. After formal greetings addressing the Prince, Huzoorرضي اللہ عنہ states:

Gracious Prince! this present is not of the things of the earth, which thieves may steal or moth and rust may corrupt, nor is it a present which may be found in the vast treasures of your Sovereign Father! Nay, this is a present so rare, that the treasures of all earthly kings cannot produce its like, nor can it be purchased by the united wealth of the banks of the world. August Prince! this is not a present which like the goods of this world a man is compelled to leave behind him when he departs this life; it is a present which a man can carry with him and which he can avail of both here and hereafter. [5]

In the end Huzoorرضي اللہ عنہ concludes:
In conclusion, let it be known to you, O Gracious Prince! that real honour is that which God bestows, real rank is that which He confers, and that real happiness is that which comes from Him. I, therefore, invite you to the truth which God sent for the guidance of mankind thirteen hundred years ago and for the establishment and fulfilment of which He has now sent the Promised Messiah. No doubt it is a bitter thought for the Christian nations of the world that, after waiting for nineteen hundred years, they should discover the Messiah among the followers of another faith. And they find it hard to reconcile themselves to this truth, but blessed is he that accepts God's will without question and prefers it to his own honour, desire and expectations; for him is eternal salvation and he shall find everlasting joy! [6]

He also writes,
Beloved Prince! we have opened the door for you. Heed not the world, accept the call of the Lord of Heaven and Earth, the Lord of those that have passed and those that shall come, the Lord of this world and the next; enter into His palace and partake of His feast. [7]
After receiving this book, the prince's chief secretary Sir Geoffrey Fitz-Hervey de Montmorency (1876-1955) wrote a letter of gratitude on his behalf.

Amīr Amanullah Khan of Afghanistan

Amānullāh Khān (1892-1960) was the sovereign of the Kingdom of Afghanistan from 1919 to 1929, first as Amīr and after 1926 as Malik (King). On January 14, 1929, Amanullah abdicated and fled to neighbouring British India whilst the country went into a short civil war. From British India he went to Europe where he died in Zürich, Switzerland, in 1960.

In 1922, Hazrat Muṣleḥ Mau'ūdرضي اللہ عنہ authored an epistle in Urdu titled Da'watul Amīr and presented in Persian to Amīr Amanullah Khan. The English translation of this book is also available and is titled, Invitation to Aḥmadiyyat. Huzoorرضي اللہ عنہ has expounded the message, aims, and rationale of the Aḥmadiyya Movement, and beautifully conveyed the message of truthfulness of the Promised Messiahعليه السلام using the quotations from the Holy Qur'ān and the sayings of the Holy Prophetصلى اللہ عليہ وسلم. Huzoorرضي اللہ عنہ has argued the truthfulness of the Promised Messiah عليه السلام by presenting the following arguments:

Argument 1 - The Need of the Hour
Argument 2 - Testimony of the Holy Prophet صلى اللہ عليہ وسلم
Argument 3 - Personal Purity

Argument 4- Triumph of Islām over Other Religions
Argument 5 - Rejuvenation of Islām
Argument 6 - Divine Help
Argument 7 - Defeat of Enemies
Argument 8 - Adored by Angels
Argument 9 - Gift of Special Knowledge
Argument 10 - Prophecies
Argument 11 - Love of God and the Holy Prophet صلی اللہ علیہ وسلم
Argument 12 - Life-giving Powers

In the end addressing the Amīr, Huzoorرضي اللہ عنہ said: Life here is limited. Nobody knows how long each of us may last. Sooner or later all must be ready to go and stand in the Presence of Almighty God . . . Answer the call of Islām that you may become accepted of God. The duty that was mine has been done. I have delivered to you the message. It is for you to accept or not. The least I hope and expect is that you will read this message with care, and that if you find it right and true you will not hesitate to believe.[8]

Lord Irwin (Viceroy of India)

Edward Frederick Lindley Wood (1881– 1959), styled Lord Irwin from 1925 until 1934 and Viscount Halifax from 1934 until 1944, was one of the most senior British Conservative politicians of the 1930s. Wood was Viceroy of India from 1926 to 1931, proposed in 1925 at the suggestion of King George V. His rule as Viceroy of India was marked by a period of great political turmoil. Despite the mixed outcomes, Irwin was overall a successful Viceroy. In 1931 on the occasion of his standing down as Viceroy, Huzoorرضي اللہ عنہ wrote a letter entitled "A Present to Lord Irwin" in Urdu which was translated into English by Hazrat A. R. Dardرضي اللہ عنہ and was presented to Lord Irwin. Huzoorرضي اللہ عنہ has organized this letter into three parts which are as follows:

1. Acknowledgment of the high services of Lord Irwin
2. Invitation to Islām in the light of the prophecies of the previous scriptures about Islām Aḥmadiyyat
3. The introduction, teachings and rationale of the Aḥmadiyya Movement

Inviting the Viceroy towards Islām and Aḥmadiyyat, Huzoorرضي اللہ عنہ wrote:

Your Excellency! . . . Just as, nineteen hundred years ago, the connection with a Chosen One of God took men from an outwardly low condition and elevated them to the echelons of fame and honour, in the same way, today, connection with his like has become the means of taking man to great heights . . .[9]

He continued: Your Excellency! Having extended the invitation to Islām and Aḥmadiyyat, and having informed you that the Aḥmadiyya Movement fulfills the prophecies of the Gospels concerning the second coming of the Messiah, I briefly wish to tell you about the teachings of the Aḥmadiyya Movement so that you may become familiar with its aim and purpose. [10]

Upon receiving this letter, Lord Irwin wrote a letter of thanks and commented on the casket in which the book was presented to him, saying, "Of all the caskets I have seen to this day, this one is matchless."[11]

The above-mentioned letters are just some glimpses of Hazrat Muṣleḥ Mau'ūd'sرضي اللہ عنہ enthusiasm to convey the message of Islām. Undoubtedly such a buoyant spirit of great enthusiasm cannot be seen anywhere else in this age. The Promised Messiahعلیہ السلام writes, "the kingdoms of the world belong to the worldly kings; we do not have anything to do with their empires or wealth. The heavenly kingdom is ours. But it is necessary to also convey the message to the kings with goodly intent and true sympathy."[12]

Continued on page 30

Life After Death

An extract from the book An Elementary Study of Islam, by Hazrat Mirza Tahir Ahmad, Khalifatul Masih IV رحمہ اللہ تعالی



The question of life after death has agitated the minds of people belonging to all religions and all ages alike. There is also the atheistic view which totally denies the possibility of life after death. The religions which believe in life after death can be divided into two categories.

- Those which believe in the reincarnation of the soul of a dead person into a new human or animal form of existence.
- Those which believe in an otherworldly state of existence after death.

The atheistic view is outside the domain of this discussion. As far as Islamic doctrine is concerned, Islam belongs to that category of religions which totally rejects all possibilities of reincarnation in any form. But those who believe in some otherworldly form of spiritual or carnal existence are divided among themselves on so many planes. Within each religion the understanding differs. Hence, with reference to the views held by the followers of various religions, no belief can be attributed to them without fear of contradiction.

In Islam itself there are different views held by different sects or Muslim scholars. The general understanding tends to perceive the otherworldly form as very similar to the carnal one here on earth. The concept of Heaven and Hell consequently present a material image rather than a spiritual image of things to be. Heaven is presented, according to their concept, as an immeasurably large garden literally abounding in beautiful trees casting eternal shadows under which rivers will flow. The rivers would be of milk and honey. The garden will be fruit bearing and all man may desire of fruits would be his at his command. The meat would be that of birds of all sorts; it is only for one to wish which meat he particularly craves. Female companions of exceeding beauty and refinement would be provided to the pious men, with no limit imposed on the number, which will be decided according to their capacity. As many as they can cope with will be theirs. What would they do? How would they relate with each other? Will they bear children or lead a barren life of enjoyment? These are all the moot questions. The enjoyment, as it is conceived, is intensely sensual. No work to be performed, no labour to be wasted, no effort to be made. A perfect life (if such life can be called perfect) of complete and total indolence, with the option of overeating and over-drinking, because also wine will be flowing close to the rivers of milk and honey. No fear of dyspepsia or intoxication! Reclining on heavenly cushions of silk and brocade, they will while their time away in eternal bliss—but what an eternal bliss!

In Islam, there are others who categorically reject this naive understanding of the Quranic references to Heaven, and prove with many a reference to verses of the Holy Quran that what it describes is just metaphorical imagery which has no carnality about it. In fact the Holy Quran makes it amply clear that the form of existence of the life to come will be so different from all known forms of life here on earth, that it is beyond human imagination even to have the slightest glimpse of the otherworldly realities.

We will raise you into a form of which you have not the slightest knowledge. (Quran 56:62)

This is the categorical statement of the Quran on the subject. In recent times, the founder of the Ahmadiyya Community, Hazrat Mirza Ghulam Ahmad علیہ السلام of Qadian, presented this view of spiritual existence as against carnal existence in his unique and

outstanding treatise entitledThe Philosophy of the Teachings of Islam. All views propounded in the book are well documented with Quranic references and traditions of the Holy Founder of Islam. A brief account is reproduced here.

According to his profound study, the life in the hereafter would not be material. Instead, it would be of a spiritual nature of which we can only visualise certain aspects. We cannot determine precisely how things will take shape. One of the salient features of his vision of the hereafter concerns the soul giving birth to another rarer entity, which would occupy the same position in relation to the soul as the soul occupies in relation to our carnal existence here on earth. This birth of a soul from within the soul will be related to the sort of life that we have lived on earth. If our lives here are spent in submission to the will of God and in accordance with His commands, our tastes gradually become cultured and attuned to enjoying spiritual pleasures as against carnal pleasures. Within the soul a sort of embryonic soul begins to take shape. New faculties are born and new tastes are acquired, in which those accustomed to carnal pleasures find no enjoyment. These new types of refined human beings can find the content of their heart. Sacrifice instead of the usurpation of others' rights becomes enjoyable. Forgiveness takes the upper hand of revenge, and love with no selfish motive is born like a second nature, replacing all relationships that have ulterior motives. Thus, one can say a new soul within the soul is in the offing.
All these projections regarding the development of the soul are inferences drawn from various verses of the Holy Quran, yet the exact nature of future events cannot be precisely determined. One can only say that something along these lines would take place, the details of which lie beyond the reach of human understanding.

There are certain aspects of the new life which need to be discussed. The concept of hell and heaven in Islam is completely different from the normally held view. Hell and heaven are not two different places occupying separate time and space. According to the Holy Quran, the heaven covers the entire universe. 'Where would be hell then?' enquired some of the companions of the Holy Prophet(sa). 'At the same place', was the answer, 'but you do not have the faculty to understand their coexistence.' That is to say in ordinary human terms, they may seem to occupy the same time-space, but in reality because they belong to different dimensions, so they will coexist without interfering and inter-relating with each other.

But what is the meaning of heavenly bliss, the tortures of the fire of hell? In answer to this question, the Promised Messiahعليه السلام has illustrated the issue in the following terms: If a man is almost dying of thirst but is otherwise healthy, cool water can provide him such deeply satisfying pleasure as cannot be derived from the ordinary experience of drinking water, or even the most delicious drink of his choice. If a man is thirsty and hungry as well, and he needs an immediate source of energy, a chilled bunch of grapes can provide him with such deep satisfaction as is not experienced by the same in ordinary circumstances. But the pre-requisite for these pleasures is good health. Now visualise a very sick man, who is nauseating and trying to vomit whatever liquid is left in him and is on the verge of death through dehydration. Offer him a glass of cool water, or a chilled bunch of grapes, then not to mention his accepting them, a mere glance of them would create a state of revulsion and absolute abhorrence in him.

In illustrations like these, the Promised Messiah عليه السلام made it clear that hell and heaven are only issues of relativity. A healthy soul which has acquired the taste for good things, when brought into close proximity of the objects of its choice, will draw even greater pleasure than before. All that a healthy spiritual man was craving was nearness

to God and His attributes and to imitate divine virtues. In heaven, such a healthy soul would begin to see and conceive and feel the nearness of the attributes of God like never before. They, according to the Promised Messiahعليه السلام would not remain merely spiritual values, but would acquire ethereal forms and shapes which the newly born heavenly spirit would enjoy with the help of the erstwhile soul which would function as the body. That again would be a matter of relativity. The converse will be true of hell, in the sense that an unhealthy soul would create an unhealthy body for the new soul of the hereafter. And the same factors which provide pleasure to the healthy soul would provide torture and deep suffering for this unhealthy entity.

When we refer to mind or soul in comparison to our carnal body, there is a vast difference in the nature of their existence, which is almost inconceivable. Every part of the body is alive and is throbbing with life, not only in material terms but also in awareness. Every particle of the human body is gifted with some sort of awareness. Scientists try to express that awareness in terms of electronic pulses, but that is a very crude way of describing the overall awareness of the conscious and subconscious mind and the immune system and other independent functions of the human body, which still lie far beyond our power of comprehension.

So what is that awareness? How can it be defined and explained that Ultimate 'I' in every living thing. Can we refer to it as ego in psychological terms? But never has a psychologist succeeded in defining the ego. It is that something which in religious terms is described as the soul. There is no way we can measure the distance between the soul and the carnal body. In terms of rarity the soul, even in our crudest perception, is so rare and ultra-refined that in no way can it be likened to the body that it occupies. Now try to conceive the scenario of the birth of a soul within the soul over a period of billions of years. At the end of a long day we find a soul within a soul which would have the same comparison in terms of rarity as a human soul here on earth has with the human body. Something similar to this will take place and in relative terms the future existence of life would also have two states combined into one entity. In relative terms, one state would be like body and the other like soul. In comparison to our body, our soul would appear like a body to the newly evolved essence of existence.

For further details, readers are advised to read the full treatise, which deals not only with this subject but also discusses some other very interesting topics which agitate the minds of people the world over.

In short, each individual creates his own hell or his own heaven and, in accordance with his own state, each heaven differs from the other person's heaven and each hell differs from the other person's hell, though apparently they occupy the same space and time in otherworldly dimensions. What happens to man's soul between the time of his carnal death and his resurrection on the Day of Judgement? The Holy Prophetصلى الله عليه وسلم is reported to have said that after our death windows will open up in the grave; for the pious people windows open from heaven, and for the wicked people they open towards hell. However, if we were to open up a grave we would not find any windows! So literal acceptance of these words will not convey the true meaning of this subject. It is impossible that the Holy Prophetصلى الله عليه وسلم should ever misinform us; hence here he had to be speaking metaphorically. Had it not been so, then every time we dig up a grave, we should find windows, either opening into hell, or letting in the fragrant and pleasant air of paradise. But we witness neither of these. So what do the Holy Prophet's words mean?

The grave is actually an intermediary phase of existence between this life and the life to come. Here, spiritual life will progress gradually through many stages until it reaches its ultimate destiny. Then by the Command of Allah, a trumpet will be blown and the final spiritual form will come into being. In this interim period, different souls would pass through a semblance of heaven or hell before reaching their final stage of perfection, fit and ready to be raised into a completely transformed entity. The Quran illustrates this concept beautifully:

Your first creation and your second creation will be identical. (Quran 31:29)

Pondering over the birth of a child from a single cell, one finds the following Quranic statement:

See how God gives you various shapes in the womb. (Quran 3: 7)

Now this subject is related to the subject of the two identical creations mentioned above. Take for example the case of such children as are congenitally ill. They do not suddenly contract illness at the time of delivery; rather they gradually develop into a state of morbidity which is progressive and which starts from the time of their early embryonic stage. Similarly, the soul of a person who is spiritually diseased, in that embryonic stage before its final resurrection on the Day of Judgement, will suffer through a semblance of hell and will remain uneasy in that period of the grave as does an unhealthy child in the womb of its mother. The ways of a healthy child are totally different, even his kicking is appreciated by the mother.

The question that now arises is: Will the soul also progress as does the child in the mother's womb, and will it passes through all these stages? The answer to this can be found in the very same verse of the Quran: 'Ma khalqukum wa ma ba'sukum illa ka nafsin wahidin'—your first creation and your second creation will be identical.

To understand the second creation, we need to understand the way a baby takes shape in a mother's womb. These forms apparently only take nine months to develop, while in reality the creation of life is spread over billions of years. Going back to the beginning of zoological life, the baby passes through almost all the stages of the evolution of life. From the beginning of the pregnancy, through to its culmination nine months later, the development of the child reflects all the stages of creation. In other words, all the phases of evolution are being repeated in those nine months, one after the other, and at such great speed that it is beyond our imagination. It keeps alive the stages of the system of evolution, and presents a picture of it.

The creation of life underwent a long period of development to reach the form that we witness in nine months. This sheds light on the fact that the period of our first creation was very long, and our second creation will also span a long period. By studying these nine months we can learn something of the billions of years of the history of life and also about the evolution of souls in the next world. It is perhaps safe to infer that the time from the early origin of life to the ultimate creation of man would perhaps be needed once again for the development of the soul after the death.

In support of this reasoning, the Quran categorically declares that when the souls are resurrected they will talk to one another, trying to determine how long they tarried on the earth. Some will say, 'We tarried for a day' while others will say, 'For even less than a day.' Allah will then say, 'No even that is not correct.' In other words, Allah will say, 'You tarried on earth for much less than what you estimate.' In reality, the relationship of one life-span to a small part of the day is more or less the same ratio that the time of the soul's resurrection will have to its previous

Continued on page 30

The Treatment of the Holy Prophet صلی اللہ علیہ وسلم with Non-Muslims

A speech by Dr Azher Siddiq at Ansar National Ijtema 2019

The Holy Prophet صلی اللہ علیہ وسلم is reported to have said – beware whoso oppresses a non-Muslim living in a Muslim land or snatches any of his rights or causes him pain or takes anything from him without permission then I will fight against him on the day of judgement. (Abu Daud)

The Holy Prophet صلی اللہ علیہ وسلم was exemplary beyond reproach in the treatment of non-Muslims and this hadith signifies his concern for their welfare and rights.

The ultimate act of mercy, nobility and generosity was seen when the Holy Prophet صلی اللہ علیہ وسلم re-entered Mecca in supreme triumph. Once he was a fugitive and treated mercilessly, now those same people were at his mercy. However every injury was forgotten, a general amnesty was made and he entered Mecca without shedding blood. He said descendants of Quraish how should I act towards you. They replied with kindness and pity. He said I will speak to you as Joseph spoke to your brothers, I shall not reproach you today, God will forgive, He is most Merciful and Compassionate. 13 years of persecution were forgiven in a single moment. Surely the greatest single act of mercy and forgiveness in the history of mankind, you will find no parallel to this. Surely this is one reason why Allah says in the Holy Quran (I said Arabic quote from Quran here) "and though dost surely possess high moral excellences". Ch 68 v5

After the victory of the battle of Badr a large number of prisoners were taken by Muslims but were treated with humanity and respect. The Holy Prophet صلی اللہ علیہ وسلم instructed that they gave them whetten bread to eat which was their superior food and the Muslims themselves ate dates. Those who possessed houses received prisoners and treated them with kindness. "Blessings be on the men of Medina said one prisoner. They made us ride when they themselves walked, they gave us whetten bread to eat when they had little of it and had dates themselves". This was indeed a remarkable act of forgiveness and compassion considering they were in a time of war.

Two great acts were undertaken by the Holy Prophet صلی اللہ علیہ وسلم for the protection of Non-Muslims On arrival in Medina he established a unified sovereign nation based on ensuring religious freedom as a constitutional right known as the Covenant of Medina. Defining citizens' rights and obligations, balanced and unbiased, based on mutual trust which all Arabs and Jews accepted. This shows the true greatness of Holy Prophet صلی اللہ علیہ وسلم in a town where Muslims were in a minority.

In the sixth year of Hijra he granted to the monks of the Manostry of St Catherine near Mount Sinai, the charter of privileges, a noble document of compassion securing privileges and immunities for Christians . It further declared that Muslims violating this would be regarded as violators of Gods law. He instructed Muslims to protect Christians and defend their churches and the homes of their priests.

Once a Christian delegation came to the Holy Prophet صلی اللہ علیہ وسلم consisting of 60 riders with 16 noblemen. When it came to their time for prayer they asked the Holy Prophet صلی اللہ علیہ وسلم for somewhere to pray and he directed them to Masjid-e-Nabwi where they were allowed to pray even though they prayed facing the east. Such levels of religious tolerance we do not see today.

How this compares to the religious fanaticism and hatred that is prevalent in today's society.

There were also many individual examples of mercy towards Non-Muslims exhibited by the Holy Prophet صلی اللہ علیہ وسلم and I will cover just a few of these After the battle of Khaiber a non-Muslim woman invited the Holy Prophet صلی اللہ علیہ وسلم to dinner for which she slaughtered a lamb but inserted poison in the meat. The Holy Prophet صلی اللہ علیہ وسلم took a piece of this and realising removed it from his mouth. He called for her and asked her why she had done this.

She said if you were a tribal leader you would have been killed but if you were a prophet you would know what I have done and Allah would save you. Despite this attempt on his life, the Holy Prophet صلی اللہ علیہ وسلم forgave her as it was a personal matter showing his immense forgiving nature.

Once one of his companions was quarrelling with a Jew about the relative superiority of the Holy Prophet صلی اللہ علیہ وسلم over Prophet Moses علیہ السلام and the Jew was offended by what the Muslim had said and went to complain to the Holy Prophet (sa). Despite his status as the Seal of the prophets, in order to protect the sensitivities of the Jew he said do not declare me superior to Moses.

So this was the love shown by the Holy Prophet صلی اللہ علیہ وسلم for non Muslims and his person embodied all the exemplary attitudes one could possibly hope to find in a human. The Holy Prophet صلی اللہ علیہ وسلم was so consumed by his desire to serve mankind that he said if any person Muslim or non-Muslim at any time called him for the purpose of serving humanity he would most certainly join them.

The final and greatest tribute to the perfect and pure character of the Holy Prophet صلی اللہ علیہ وسلم however has to be left to Allah where he says in the Holy Quran " Allah sends down His blessings on the Prophet and His angels pray for him. O ye who believe, you too should invoke God's blessings on him and salute him with the salutation of peace." (33:57) This is a revelation the kind of which has never been revealed for any other prophet.

May Allah enable us all to be able to follow this excellent example of the Holy Prophet صلی اللہ علیہ وسلم.

Continuation from Page 24

Endnotes:

[1]. A Present to Kings, p. 84, alislam.org
[2]. The Review of Religions, May 1941, p. 7
[3]. The Review of Religions, March 1916, pp. 145-147
[4]. The Review of Religions, March 1916, pp. 145-147
[5]. A Present to His Royal Highness the Prince of Wales, p. 2, alislam.org
[6]. A Present to His Royal Highness the Prince of Wales, p. 99, alislam.org
[7]. A Present to His Royal Highness the Prince of Wales, p. 109, alislam.org
[8]. Invitation to Aḥmadiyyat, last page, alislam.org
[9]. Tuhfa Lord Irwin, Anwārul 'Ulūm, vol. 12, p. 43-43, alislam.org
[10]. Tuhfa Lord Irwin, Anwārul 'Ulūm, vol. 12, p. 47, alislam.org
[11]. Tuhfa Lord Irwin, Anwārul 'Ulūm, vol. 12, p. 62, alislam.org
[12]. A Gift for the Queen, p. 49, alislam.org

Continuation from Page 28

entire life. The further away something is, the smaller it appears. Our childhood seems like an experience of just a few seconds. The greater the distance of the stars, the smaller they appear. What Allah is trying to tell us is that we won't find ourselves being judged the very next day after we die. Instead, judgement will take place in such a distant future that our previous lives will seem like a matter of a few seconds to us, like a small point a long way away.

In short, man's resurrection is described as a transformation that he cannot envisage and an event that is as certain as his existence here on earth. All these subjects have been explained in detail in the Holy Quran.

National Amila Majlis Ansãrullah UK 2020

1.	Sadr Majlis Ansãrullah UK	Dr Ch Ijaz Ur Rehman	18.	Isa'ar	Ashfaq Ahmad Khan
2.	Naib Sadr (Awwal)	Dr Mansoor Ahmad Saqi	19.	Add Qaid Isa'ar	Muzaffar Hussain
3.	Naib Sadr (Saf-e-Dome)	Fahim Anwer	20.	Qaid Zehanat & Sehat-e-Jismani	Inamullah Khan
4.	Naib Sadr	Rafi Ahmad Bhatti	21.	Qaid Tarbiyyat Nau Mubaeen	Shahbaz Ahmed
5.	Naib Sadr	Zia Ur Rehman	22.	Qaid Isha'at	Naeem Gulzar Sb
6.	Naib Sadr	Shakil Ahmed Butt	23.	Add Qaid Isha'at	Muhammad Ishaq Nasir
7.	Qaid Amoomi	Muhammad Mahmood Khan	24.	Zaeem A'la Muqami	Zakariyya Chaudhry
8.	Add Qaid Amoomi	Adil Zafar	25.	Muavin Sadr	Sahibzada Mirza Waqas Ahmad
9.	Qaid Tarbiyyat	Fazal Ur Rehman Nasir	26.	Muavin Sadr	Zaheer Ahmed
10.	Qaid Tabligh	Ahmad Naseeruddin	28.	Muavin Sadr	Ch Kaleeemullah Anjum
11.	Qaid Ti'leem	Raja Burhan Ahmad	29.	Muavin Sadr	Azhar Iqbal
12.	Qaid Ti'leem-Ul-Qur'an	Fazal Ahmad Tahir	30.	Muavin Sadr	Shahid Masood
13.	Qaid Maal	Abdul Manan Azhar	31.	Muavin Sadr	Basharat Ullah Ch
14.	Add Qaid Maal (Expenditure)	Mansoor Ahmad Qamar	32.	Auditor	Miyan Mansur Mannan
15.	Qaid Tajneed	Muhammad Anwar	33.	Rukne Khususi	Imam Atta Ul Mujeeb Rashid
16.	Qaid Tehrike-e-Jadid	Naveed Uz Zafar	34.	Rukne Khususi	Sir Dr Iftikhar Ayyaz
17.	Qaid Waqf-e-Jadid	Muzaffar Bhatti	35.	Rukne Khususi	Ch Waseem Ahmad

Regional Nazmeen-e-Ala Majlis Ansãrullah UK 2020

Baitul Futuh Region	Tayyab Ahmad Mansoor	East Midlands Region	Dr Irfan Malik
Baitul Ehsan Region	Adnan Wadood	West Midlands Region	Tariq Majeed
East Region	Azhar Ahmedi	Noor Region	Hayat Muhammad Mirza
Bashir Region	Asmetullah Ch	North East Region	Lutuf ur Rehman
Hertfordshire Region	Abdul Qudoos	South Region	Idrees Mubarak
Muqami Region	Zakariyya Chaudhry	Scotland Region	Tahir Naseem Ahmad
Masroor Region	Azhar Mustafa	Tahir Region	Ehsan Qamar
Fazal Region	Mahmood Ahmad	North West Region	Ahsan Ahmed
Nasir Region	Naeem Ahmad Tahir	Wales & South West Region	Munawar Ahmad Mughal

Charity Walk Executive Committee 2020

1.	Zaheer Ahmed Sb	Chairman
2.	Rafi Ahmad Bhatti Sb	Vice Chairman
3.	Fazal Imran Sb	Secretary
4.	Mubashir Siddiqui Sb	M ember
6.	Tariq Ba dar Sb	Member
7.	Ashfaq Khan Sb	Member
8.	Azhar Mannan Sb	Member
9.	Luqman Ahmed Sb	Member
10.	Luqman Lone Sb	Member
11.	Muzaffar Ahmad Sb	Member
12.	Muhammad Usama Sb	Member
13.	Ahmad Naseer Uddin Sb	Member

MAJLIS ANSARULLAH UK
ANNUAL NATIONAL
IJTEMA 2020



JUNE 26, 27, 28

Venue: Country Market, Bordon, GU35 0QP (near Hadiqatul Mahdi)

Further Information E: ijtema@ansar.org.uk T: 020 8874 6630

Web: ijtema.ansar.org.uk



ESSAY WRITING COMPETITION

Ansar brothers are invited to write an essay of between 2,500 to 3,000 words. This is an open competition, thus any Nasir can participate.

The topic for this year's competition is:

RELATIONSHIP OF COMPANIONS OF THE PROMISED MESSIAH (AS) WITH ALLAH THE ALMIGHTY

All participants are asked to note the following criteria:

- **Any essay with Plagiarism will be disqualified. Plagiarism means to present someone else's work, words, or ideas as if they are your own.**
- **All direct or indirect quotes must give references.**
- **References may be given as footnotes, endnotes, or parenthetical citations.**
- **Name, Majlis, Region and Contact Details of the participant should be included on the front page only.**

The marking will be based on:

i. Content

ii. Writing style

iii. Conventions

iv. References / Citation

Position holders will be presented awards at the National Ijtema` and if suitable essays will be published in Ansāruddin. Name of all participants will also be published.

DEADLINE TO SUBMIT AN ESSAY IS 31ST MAY, 2020



MAJLIS ANSARULLAH UNITED KINGDOM

ESSAY CAN BE SUBMITTED ELECTRONICALLY TO:

TALEEM@ANSAR.ORG.UK

Chanda Majlis Ansarullah UK

- According to the instructions of Hazoor-e-Aqdas ایدہ اللہ تعالیٰ بنصرہ العزیز the rate of chanda Majlis Ansarullah is 1% of monthly income every month.
- Chanda annual ijtema is fixed at 3% of one month's income to be paid once a year or £24 per year, which ever is higher.
- Ansaruddin's subscription is £5 per year

Calculation of net monthly income if paying your Chanda monthly

Chanda Type	Monthly Income									
	£100	£200	£300	£400	£500	£600	£700	£800	£900	£1000
Chanda Majlis	£1	£2	£3	£4	£5	£6	£7	£8	£9	£10
Chanda Ijtema	£2	£2	£2	£2	£2	£2	£2	£2	£2.25	£2.50
Ansaruddin	£0.42	£0.42	£0.42	£0.42	£0.42	£0.42	£0.42	£0.42	£0.42	£0.42
Total	£3.42	£4.42	£5.42	£6.42	£7.42	£8.42	£9.42	£10.42	£12.67	£13.92

Calculation of net monthly income if paying your Chanda yearly

Chanda Type	Monthly Income									
	£100	£200	£300	£400	£500	£600	£700	£800	£900	£1000
Chanda Majlis	£12	£24	£36	£48	£60	£72	£84	£96	£108	£120
Chanda Ijtema	£24	£24	£24	£24	£24	£24	£24	£24	£27	£30
Ansaruddin	£5	£5	£5	£5	£5	£5	£5	£5	£5	£5
Total	£41	£53	£65	£77	£89	£101	£113	£125	£140	£155

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CHARITY CHEQUE PRESENTATION 2019 MAJLIS ANSARULLAH UK

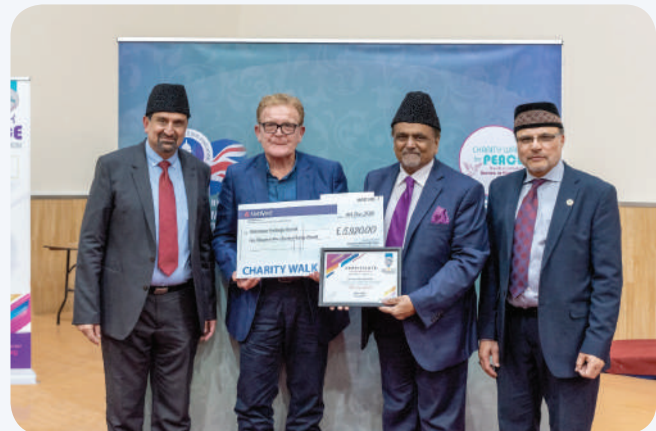
Wednesday 4th December 2019 at Baitul Futuh, Morden, UK

By the grace of Allah the Almighty, Majlis Ansarullah UK hosted a national cheque presentation, chaired by respected Ameer sb UK, Rafiq Ahmad Hayat sb.

A total of 400 guest attended this event and there were 150 external Guests (charities, special and general guests).

Charities and volunteer organisations raised £28,000 on the Charity Walk for Peace platform and a further £1,007,000 was raised this year by the members of Majlis Ansarullah UK, giving a grand total collection for 2019 as £1,035,000. Alhamdolillah.

In addition, members of Majlis Ansarullah UK who raised over £450 each were also invited and provided appreciation certificates, trophies and a Charity Walk for Peace jacket badge.



Special Guests
The following special guests attended:

Cllr Janice Howard, Mayor of Merton
Jonathan Lord, MP since 2010
Julie Butler, Deputy Leader East Hampshire District Council
Colin Kemp, Deputy Leader, Surrey County Council
Keith Budden, Chairman East Hampshire District Council
Commodore David Elford OBE, Naval Regional Commander Eastern England
Jenny Sherriff, Head of Community Fundraising Royal British Legion
Clive Sanders, Director of Communities Volunteering, Save the Children

The following official guests also attended:
Mayor of Harrow, Cllr Nitin Parekh
Mayor of Barking & Dagenham, Cllr Peter Chand
Mayor of Medway, Kent, Cllr Habib Tejan
Mayor of Kingston, Cllr Margarat Thompson
Deputy Mayor of Merton, Cllr Edward Foley
Deputy Mayor of Hounslow, Cllr Ragwinder Siddhu
Deputy Mayor of Waltham Forest, Cllr Clare Coghill
Deputy Mayor of Croydon, Cllr Maddie Henson
Former Mayor of Harrow, Cllr Kareema Marikar



Charity Walk for Peace Reception - West Midlands Region

Members of West Midlands Region officially launched their Regional Charity Walk for Peace at the Charity Reception held on Friday 6th September 2019 in the Wolverhampton Mayor's Parlour to a packed hall of charities and civic dignitaries. The Mayor of Wolverhampton, Cllr Clare Drake offered to hold the reception at this newly renovated civic suite after a presentation was given to her on the works and achievements of Charity Walk for Peace. The first regional walk is planned to be held on October 26, 2019 at West Park, Wolverhampton.



A committee to plan the event and to maintain a close coordination with Wolverhampton Council was setup who held numerous weekly meetings. Regional Nazim-e-Alaa, Qalbe Waseem Shah sb and his regional team provided full support to guide the team to a successful event. Sadqa was offered and letters were written to request prayers of beloved Huzoorr-e-Aqdus aba for a successful event.



103 external guests including representatives from the charities, public support departments and Armed forces attended the launch. The distinguished dignitaries who attended the reception were Deputy Lord Lieutenant Dr Satya Sharma, Mayor of Wolverhampton, Mayor of Dudley, Deputy Mayor of Sandwell. The event was chaired by Mr Rafi Ahmad sb, vice Chairman of CWFP and Naib Sadr Majlis Ansarullah UK. A number of guests spoke about their involvement with the Charity Walk for Peace and about the Ahmadiyya Muslim Community West Midlands and their community support initiatives. All participants applauded the great work carried out by CWFP and pledged to work along with the charity and echoed their commitment to do their best to ensure the charity walk is a great success. Everyone enjoyed the delicious food and thanked the hospitality of the Ansar members.



Qur'an Exhibition - Majlis Birmingham



Majlis Ansarullah Birmingham West (West Midlands) held a Quran Exhibition at the event of interfaith conference (organised by Jama'at Birmingham West) at Baitul Ghafoor mosque on 1st February 2020. The Holy Qur'an in different languages were displayed and had a very meaningful discussion with the guests. They received requests for two copies of Qur'an with Urdu translations to be displayed as contemporary copy in a church. Over 55 guests attended.



Charity Walk - West Midland Region

When: Saturday 26th October 2019
Where: West Park, Wolverhampton WV1 4PH

The 1st Regional Charity Walk for Peace for the West Midlands Region was held on Saturday 26th October 2019 at West Park Wolverhampton. With the weather being heavy rain and cold, the strong commitment and dedication of the volunteers of Charity Walk for Peace, an Ahmadiyya Muslim Elders Association UK initiative, and the wonderful guests.

Mr Rafi Ahmad, Vice Chair of Charity Walk for Peace, and the Vice President of the Ahmadiyya Muslim Elders Association UK, along with the Mayor of Wolverhampton, Councillor Claire Darke, joined over 210 walkers to take part in the Walk. Over 13 charity and community groups were represented at the Walk including representatives of the Mayoral Charities. The walk started with the recitation of Holy Quran with translation emphasising on the need for charity for the poor, less fortunate and orphans.

The following guests spoke briefly on the work of CWFP thanking the organisation for creating the opportunities for communities to come together:

1. Honourable Eleanor Smith MP Wolverhampton South West
2. Hon Pat McFadden MP Wolverhampton South East
3. Sophia Snell Community Fundraising Manager - NE and NW Midlands RBL
4. T/Superintendent Tom Chisholm West Midlands Police
5. Cllr Jasbinder Dehar Chairperson Wolverhampton interfaith

The Regional President for the Ahmadiyya Muslim Elders Association UK, Mr Wasim Shah, emphasised on the need of such events saying that there was a great need to include all communities in the need for Peace and to ensure our children are involved every step of the way.





The walk event was covered by the BBC, Wolverhampton FM Radio, Express and Star newspapers and freelance photographers. Every walker completing the walk was awarded a medal and they enjoyed the delicious food.





Testimonials:

Hon Pat McFadden The spirit that brought us here is very very honourable ……… and very glad to be here and look forward to take part in walk…"

Sophia Snell "We at the Royal British Legion are eternally grateful to AMEA/CWFP for their support for the Poppy Appeal and appreciate the work they do for community engagement. It is very important that we come out and show our unity"

Tom Chisholm "There are many challenges we face in society today the gathering like this help us to bring communities together and building a safer society"

Cllr Jasbinder Dehar "May you find ever greater support for the exceptional and significant work you do to make the world a better place for all"

Mr Rafi Ahmad, chair of todays Peace Walk, explained the hard work required for these events and that it was truly inspiring to see so many guests and members of the community to engage in todays walk, showing complete unity in their need for a peaceful society.

Salat Committee Meeting - Fazl Region



Fazl Region successfully held Salat Committee meeting on Thursday 30th January 2020 in Sarae Ansar. The meeting was chaired by guest from Markaz Mr Mansoor Ahmad Sahib (Naib Qaid Tarbiyyat UK). The event started with Silent Prayer after Ishaa. Mr Mansoor Ahmad led Ansar pledge. Tahir Maqsood Ahmad, Muntazem Tarbiyyat, Tahir Region spoke on improving the attendance of congregational prayers in local Majalis. Mr Mansoor Ahmad presented an extract of Huzoor-e-Anwar(aba) regarding congregational prayer and advised everyone to offer salat in congregation. He also advised all ansar brothers to try their best to be part of the blessed scheme of Nizam-e-Wasiyyat. The total attendance was 16 - all majalis of Fazl region were represented.

The British Legion Poppy Appeal Campaign Collections 2019

When: Saturday 26th October 2019 to Sunday 10th November 2019

By the sheer of Allah the Almighty, and the prayers of Hazrat Khalifatul Masih, may Allah be his Helper, another substantial period of tremendous activity collecting for the Poppy Appeal has concluded with immense success.

Hundreds of Ansar brothers managed Poppy Stalls all over the UK at London Underground stations, Network Rail overground stations, supermarkets and football matches.

A wonderful achievement this year was signing the official partnership with the Royal British Legion and their funding for rollup banners and high-vis jackets sharing the message:

"Charity Walk for Peace proudly collection for the Royal British Legion Poppy Appeal"

The high-vis jackets also had both CWFP and RBL's logos printed on the front of the jackets.





The following venues were covered, some which managed multiple stalls:

London Bridge	Clapham Junction	NEC - Star Trek Event
Waterloo	Cannon Street	New Street Station
Liverpool Street	Westminster	Tesco New Street
Victoria	Oxford Circus	Birmingham City Football Club
Euston	Kingston Area	Wolverhampton Football Club
Kings Cross	Cobham Services	Sainsbury's Wolverhampton
Paddington	Southfields	Tesco Wolverhampton
Tottenham Court Road	Putney Bridge	Tesco Walsall
Bank	East Putney	Aldi Colshill
Embankment	Wimbledon	Morrison's & Garden Centre- Colshill
St. Pancras		Tesco West Bromwich
		Asda Shirley
Sainsbury's store – Derby	Derby County Football - Derby	Shopping Centre – Nottingham
Sainsbury's store – Burton	Aldi - Leamington Spa	

National Isaar Forum 2019

On the 24th November 2019 Qiadat Isa'ar Majlis Ansarullah UK held the first National Isa'ar Forum at Baitul Futuh, London.

The forum was an opportunity for the national, regional and local teams to learn from each other and to provide feedback through interactive workshops. The forum was attended by 113 representatives. The opening session was chaired by Khalid Mahmood Sahib, Naib Sadr Majlis and Ashfaq Khan Sahib, National Qaid Isaar welcomed the participants. This was followed by three workshops covering, Isaar department, how to build a bond with Khliafat and loneliness and isolation. The closing session was chaired by Fahim Anwar Sahib, Naib Sadr Majlis (Saf-e-Doem) and included an open forum for participants to ask any questions. The forum was followed by lunch.

The Isaar workshop covered several topics including, reaching out to members, communication and building relationships with our fellow brothers and social activities, what this means and how we can help our fellow brothers. This was followed by an inspiring discussion with Maulana Naseer Ahmad Qamar Sahib on the importance of building relationship with Khalafat, how to strengthen your bond with Khalfat and the love shown by Khalifatul Masih. The final workshop discussed the increasing problem of isolation and loneliness. Its symptoms and causes. The need for social interaction. The session included a thought-provoking clip of Khalifatul Masih addressing the issue of depression.

Tarbiyyat Day - Majlis Crawley

On 2nd February 2020 Majlis Ansarullah Crawley, Muqami Region, organised a congregational Tahajjud, Fajr, Dars-ul-Quran and Tarbiyyat session, lead by national Qaid Tarbiyyat. Respected Qaid Tarbiyyat sb provided commentary on some select verses from Sura Fatiha and Zaeem-e-Ala Muqami stressed the importance of Ansar maintaining a link with Allah, congregational Salaat and Tabligh activities. Following dua, a breakfast consisting of paiy, sweet noodles and tea was served to all. Alhamdolillah a total of 27 Ansar attended this event.



Tabligh Forum - Majlis Tooting

Majlis Tooting had a Tabligh forum on 29th November 2019. Regional Nazim Tabligh Zahoor Ahmed sb requested Ansar to attend national Tabligh forum on 22nd December. Naib Qaid Tabligh Professor Nawaz sb addressed Ansar brothers and briefly discussed the "Massiah has come" leafletting campaign target of 1.1 million and suggested an easy plan to achieve this target. He also gave an motivational speech to encourage ansar to participate in Tabligh activities. The attendance was 11 Ansar.



Tabligh Day - Tahir Region

Date: 1st Feb 2020 Location: Kensington Timing: 11:00 to 02:00 pm

Ansar from all over the region gathered at Sara-e-Ansar. national Quaid Tabligh Ahmed Naseer ud Din sb and regional Nazim Tabligh Tahir Region, Naeem Ahmad sb briefed all participants and after silent prayer Ansaar left for planned activities in Kensington area.

The area was crowded and although a moderate number of leaflets were distributed but thousands of visitors from different countries were in the area who saw the stalls and got the message of "The Messiah has come".



Tabligh Stall – Majlis Birmingham South



Tabligh Stall – Majlis Norbury



Tabligh Stall on 2nd Feb 2020 - Majlis Walsall


Tabligh Day on 2nd February 2020 - South Region


Tabligh Stall – East Midland Region



Tabligh Stall – Majlis Bexley and Greenwich

Issar meeting and a poetry session (Mushaira)
Baitul Ehsan Region

On 27th December 2019, Baitul Ehsan Region organised a poetry session and Isar Meeting in Baitul Ehsan Mosque. The meeting started with Tilawat and translation by Barkat Ullah Chaudhary sb, Pledge by Nazim e Alla Baitul Ehsan and Nazm by Ayaz Rathore sb. In the start of the session Naveed ul Zafar sb – Additional Qaid Amoomi explained the purpose of the Qiadat Isar and purpose of the meeting. Malik Mashood sb – Nazim Tarbyyat Baitul Ehsan Region hosted the event and engaged Ansar brothers to come and share their incidents. In this meeting, Ansar brothers discussed about their relation to Khilafat and acceptance of prayers, they also shared their personal experiences during migration, some Ansar shared few events during imprisonment and few ansar discussed how Allah helped them while serving and performing various different religious duties. 47 Ansar from seven local Majalis took part.
After the Isar meeting, a poetry session was held and hosted by Ehsan Qamar sb. Musahaira started with the couplet of Hazrat Massiah Maood (as).

کچھ شعر و شاعری سے اپنا نہیں تعلق
اس ڈھب سے کوئی سمجھے، بس مدعا یہی ہے





Four poets took part in the event and delivered the couplets on various subjects. Iqbal Majeedi sb was Sadr Mushaira. Aziz Butt sb, Sajad Rana sb and Nasir Dehlvi sb also read their poetry. The evening was concluded with dua followed by Isha salat.

Tabligh Day - Noor Region

Noor region organised a Tabligh activity day on 2nd February 2020.
8 out of 9 Majalis participated in this activity and 37 Ansar got together at Tooting Broadway station, where a gazebo was set-up.

Program started at 10am with refreshments and briefing was given by National Qaid Tabligh Ahmed Naseer sb. Silent prayer was led by Naibb Nazam-e-Ala Noor region Hidyt Ullah Shaad sb.
Five teams covered Tooting high street, One team covered the Garratt lane and four teams covered the Mitcham Road areas.

718 Messiah Has come leaflets were distributed. Ansar brothers took part in the activity with great passion and the whole activity took around 3 hours.

رپورٹ ریفریشر کورسز مجلس انصار اللہ یوکے 2020

مجلس انصار اللہ یوکے کے عہدیداران کا پہلا ریفریشر کورس مورخہ 19 جنوری 2020 بمقام مسجد بیت الفتوح کمپلیکس طاہر ہال منعقد ہوا۔ اس ریفریشر کورس میں لندن کے قریب 13 ریجنز کو مدعو کیا گیا تھا اس طرح ان ریجنز کی 102 مجالس نے شرکت کی۔ اسی طرح نادرن ریجنز کا ریفریشر کورس مورخہ 26 جنوری کو مسجد دارالامان مانچسٹر میں منعقد ہوا جس میں 5 ریجنز کی 36 مجالس نے شرکت کی ان ریفریشر کورسز میں 13 شعبہ جات کی علیحدہ بیک وقت میٹنگز منعقد کی گئیں جن میں شعبہ مال، تبلیغ۔ تربیت تعلیم ، ایثار ، تعلیم القرآن، ذہانت و صحتِ جسمانی اور عمومی وغیرہ شامل تھے کی الگ میٹنگ کی گئی ۔ان میٹنگز میں متعلقہ شعبہ جات





کے قائدین ،نائب قائدین کے علاوہ ریجنز کے ناظمین اور مجالس میں سے متعلقہ شعبہ جات کے منتظمین نے شرکت کی۔ رجسٹریشن کا آغاز صبح 9:30 بجے شروع کیا گیا اور باقاعدہ پروگرام کا آغاز صبح 10 بجکر35منٹ پر تلاوت۔ عہداور دعا کے ساتھ ہوا۔ اس کے بعد دونوں مقامات پر نمائندگان روزنامہ الفضل نے تمام شاملین کو الفضل انٹرنیشل کے اجراء کی مختصراً تحریک فرمائی۔ صبح کے سیشنزمیں صدر مجلس انصار اللہ یوکے نے تمام عہدیداران کو ان کی ذمہ داریوں کی طرف توجہ دلائی اور فرمایا کہ چونکہ امسال انتخاب کا سال تھا جس کی وجہ سے بہت سے نئے زعماء مجالس ہیں اس لئے زیادہ محنت کی ضرورت ہے ۔





نماز اور کھانے کے وقفہ کے بعد 2بجکر 15 منٹ پر پروگرام کا دوبارہ آغاز ہوا اس سیشن میں تمام قائدین اور عہد یداران شامل ہوئے اس میں بھی چند قائدین نے تمام عہدیداران کے سامنے اپنا سالانہ پروگرام پیش کیا۔شعبہ جات کے پروگراموں کے دوران بھی عہدِ داران کوسوالات کرنے کا موقع دیا گیا تھا جبکہ اس کے علاوہ پروگرام کے آخر پر سوال وجواب کے لئے علیحدہ سے بھی مختص کیا گیا تھاجس میں بھی شاملین نے بھرپور حصہ لیا۔ مجموعی طور پر 18 ریجنز کے 1123 عہدیداران نے ان ریفریشر کورسز میں شرکت کی۔ امسال بھی قیادت عمومی نے لائحہ عمل انگریزی اور اردومیں شائع کیا ہےجو کہ تمام عہدیدارن میں تقسیم کیا گیا۔





مجلسِ شوریٰ 2019 کا انعقاد

مجلس انصار اللہ یوکے کی سالانہ مجلس شوریٰ سال 2019 کا انعقاد بفضلِ تعالیٰ 8,7 دسمبر بروز ہفتہ اتوار بمقام بیت الفتوح منعقد ہوا۔ تلاوتِ قرآنِ کریم اور عہد دہرانے کے بعد صدر مجلس انصار اللہ یوکے نے ممبران مجلس شوریٰ کو ان کی ذمہ داریوں کی طرف توجہ دلائی اسی طرح مجلسِ شوریٰ کے سامنے امسال مجالس اور ریجنز کی کارکردگی کی مختصر رپورٹ پیش کی۔

اس کے بعد گزشتہ سال کی منظور شدہ سفارشات کی روشنی میں قائد صاحب تربیت، قائد صاحب ایثار، قائد صاحب مال نے Implementations رپورٹس پیش کیں۔اس کے بعد قائد صاحب عمومی نے جو تجاویز اس سال کے ایجنڈا میں شامل نہیں کی گئیں ان کی وجوہات پڑھ کر سنائیں۔









11 بجکر 45 منٹ پر شوریٰ کی کاروائی کو عارضی طور پر برائے الیکشن صدر مجلس اور نائب صدر صف دوئم سال 2020-21 روکا گیا اور مکرم عطاء المجیب راشد صاحب امام مسجد لندن کی صدارت میں انتخاب عمل میں آیا۔

نماز ظہر و عصر اور طعام کے وقفہ کے بعد 2 بجکر 30 منٹ پر کاروائی کا دوبارہ آغاز تلاوتِ قرآنِ کریم سے ہوا اور اس سال کے ایجنڈا کی روشنی میں 3 سب کمیٹیاں تربیت، تبلیغ اور مال تشکیل دی گئیں جن کی تفصیل درج ذیل ہے۔

سب کمیٹی تربیت: صدر مکرم ڈاکٹر مظفر احمد صاحب
سیکرٹری: مکرم فضل الرحمٰن صاحب قائد تربیت
سب کمیٹی تبلیغ : صدر مکرم نصیر احمد شاہ صاحب
سیکرٹری: مکرم شکیل احمد بٹ صاحب
سب کمیٹی مال: صدر مکرم ڈاکٹر ذاہد احمد صاحب
سیکرٹری: مکرم عبدالمان اظہر صاحب قائد مال

نماز مغرب کے بعد سب کمیٹیوں نے اپنے اجلاسات میں کاروائی کا آغاز کیا اس دوران نماز عشاء کا وقفہ ہوا اور نماز کے بعد بھی سب کمیٹیوں کی میٹنگز جاری رہیں۔ 7 بجکر 35 منٹ پر نمازِعشاء اور کھانے کا وقفہ کیا گیا۔
8 بجکر 30 منٹ پر تمام سب کمیٹیوں کے صدران کی طرف سے رپورٹس پیش کرنے کا آغاز ہوا ۔ اس دوران تربیت کی سب کمیٹی نے اپنی رپورٹ پیش کی جو کہ تقریباً رات ۱۰ بجکر ۳۰ منٹ تک جاری رہی ۔
اس رپورٹ کے ساتھ پہلے دن کی کاروائی کا اختتام ہوا ۔

۸ دسمبر بروز اتوار کاروائی کا آغاز تلاوتِ قرآنِ کریم سے کیا گیا اور باقی ماندہ سب کمیٹیوں کے صدران نے اپنی رپورٹس پیش کیں جن میں تبلیغ اور مال کی سب کمیٹیاں شامل ہیں۔ کاروائی کے دوران ۱ بجکر ۱۵ منٹ پر نمازظہر و عصر کا وقفہ اور اس طرح تقریباً شام ۲ بجکر ۳۰ منٹ پر شوریٰ کی کاروائی مکمل کی گئی۔

مجلس شوریٰ کی مکمل رپورٹ مع سفارشات برائے منظوری و ہدائت حضورِ اقدس ایدہ اللہ تعالیٰ بنصرہ العزیز کی خدمت میں پیش کر دی گئی ہیں۔



قیادت تعلیم

مقابلہ مضمون نویسی 2020ء

اصحاب احمدؑ کا تعلق باللہ

یہ مقابلہ انصار اللہ برطانیہ کے تمام ممبران کے لئے ہے ۔

کم از کم 2500 اور زیادہ سے زیادہ 3000 الفاظ پر مشتمل مضمون لکھ سکتے ہیں۔

1) نقل شدہ مضمون کو مقابلہ میں شامل نہیں کیا جائے گا۔(کسی اور کے کام، الفاظ، یا نظریات ایسے پیش کرنا گویا وہ آپ کے اپنے ہیں۔)

2) تمام اقتباسات کا حوالہ دینا ضروری ہے۔ حوالوں کو مضمون کے دوران قوسین یا حاشیہ میں یا مضمون کے آخر پر دیا جاسکتا ہے۔

3) مضمون نویس کا نام، مجلس، علاقہ اور رابطے کی تفصیلات صرف سرورق پر درج کی جائیں۔

4) نمبروں کی تقسیم کچھ اس طرح سے ہو گی:

- مواد
- اندازِ تحریر
- زبان کا معیار
- حوالہ جات

5) پوزیشن ہولڈرز کو اجتماع کے موقع پر انعام بھی دیا جائے گا اور ان تمام انصار کے نام رسالہ ”انصارالدین“ میں شائع کیے جائیں گے جن کی طرف سے مضامین موصول ہوں گے۔اس کے علاوہ معیاری مضامین کو انصار الدین میں شائع بھی کیا جائے گا۔

اہم نوٹ: علم انعامی کے لئے کوالیفائی کرنے کے لئے مجلس سے کم از کم ایک مضمون ضرور جمع کیا جائے۔ تمام بڑے ریجنز(300سے زائد تجنید) سے کم از کم 10 مضامین اور چھوٹے ریجنز (300سے کم تجنید) سے کم از کم 5 مضامین ضرور جمع کروائیں۔



مضمون موصول ہونے کی آخری تاریخ 31مئی2020ء ہے۔

اپنا مضمون اس ای میل ایڈریس پر بھیجیں :taleem@ansar.org.uk

مجلس عاملہ انصار اللہ برطانیہ 2020

1	صدر مجلس انصار اللہ برطانیہ	مکرم ڈاکٹر چوہدری اعجاز الرحمن صاحب	18	قائد ایثار	مکرم اشفاق احمد خان صاحب
2	نائب صدر اوّل	مکرم منصور احمد ساقی صاحب	19	ایڈیشنل قائد ایثار	مکرم مظفر حسین صاحب
3	نائب صدر صف دوئم	مکرم فہیم انور صاحب	20	قائد ذہانت و صحت جسمانی	مکرم انعام اللہ خان صاحب
4	نائب صدر	مکرم رفیع احمد بھٹی صاحب	21	قائد نو مبائعین	مکرم شہباز احمد صاحب
5	نائب صدر	مکرم ضیاء الرحمٰن صاحب	22	قائد اشاعت	مکرم نعیم گلزار صاحب
6	نائب صدر	مکرم شکیل احمد بٹ صاحب	23	ایڈیشنل قائد اشاعت	مکرم محمد اسحاق ناصر صاحب
7	قائد عمومی	مکرم محمد محمود خان صاحب	24	زعیم اعلیٰ مقامی (اسلام آباد)	مکرم ذکریا چوہدری صاحب
8	ایڈیشنل قائد عمومی	مکرم محمد عادل ظفر صاحب	25	معاون صدر	مکرم صاحبزادہ مرزا وقاص احمد صاحب
9	قائد تربیت	مکرم فضل الرحمٰن ناصر صاحب	26	معاون صدر	مکرم ظہیر احمد صاحب
10	قائد تبلیغ	مکرم احمد نصیر الدین صاحب صاحب	27	معاون صدر	مکرم چوہدری کلیم اللہ انجم صاحب
11	قائد تعلیم	مکرم راجہ برہان احمد صاحب	28	معاون صدر	مکرم اظہر اقبال صاحب
12	قائد تعلیم القرآن	مکرم فضل احمد طاہر صاحب	29	معاون صدر	مکرم شاہد مسعود صاحب
13	قائد مال	مکرم عبدالمنان اظہر صاحب	30	معاون صدر	مکرم چوہدری بشارت اللہ صاحب
14	ایڈیشنل قائد مال	مکرم منصور قمر صاحب	31	آڈیٹر	مکرم میاں منصور منان صاحب
15	قائد تجنید	مکرم محمد انور صاحب	32	رکن خصوصی	مکرم امام عطاء المجیب راشد صاحب
16	قائد تحریک جدید	مکرم نوید اظفر صاحب	33	رکن خصوصی	مکرم سر ڈاکٹر افتخار ایاز صاحب
17	قائد وقف جدید	مکرم مظفر احمد بھٹی صاحب	34	رکن خصوصی	مکرم چوہدری وسیم احمد صاحب

ریجنل ناظمین اعلیٰ مجلس انصار اللہ یوکے 2020

مکرم محمد عدنان ودود رانا صاحب	بیت الاحسان	مکرم حیات محمد مرزا صاحب	نور
مکرم طیب احمد منصور صاحب	بیت الفتوح	مکرم لطف الرحمٰن صاحب	نارتھ ایسٹ
مکرم احسن احمدی صاحب	ایسٹ	مکرم احسن احمد صاحب	نارتھ ویسٹ
مکرم ڈاکٹر عامر ملک صاحب	مڈلینڈ ایسٹ	مکرم طاہر نسیم صاحب	سکاٹ لینڈ
مکرم عصمت اللہ چوہدری صاحب	بشیر	مکرم ادریس مبارک صاحب	ساوتھ
مکرم عبدالقدوس صاحب	ہارٹفورڈشائر	مکرم احسان قمر صاحب	طاہر
مکرم ذکریا چوہدری صاحب	مقامی	مکرم منور احمد مغل صاحب	ویلز اینڈ ساوتھ ویسٹ
مکرم اظہر مصطفٰی صاحب	مسرور	مکرم طارق مجید صاحب	ویسٹ مڈلینڈ
مکرم محمود احمد صاحب	فضل	نعیم احمد طاہر صاحب	ناصر

چیرٹی واک ایگزیکٹو کمیٹی

مکرم ظہیر احمد صاحب	چیرمین	مکرم اظہر منان صاحب	ممبر
مکرم رفیع احمد بھٹی صاحب	نائب چیر مین	مکرم لقمان احمد صاحب	ممبر
مکرم فضل عمران صاحب	سیکرٹری	مکرم لقمان لون صاحب	ممبر
مکرم مبشر صدیقی صاحب	ممبر	مکرم مظفر احمد صاحب	ممبر
مکرم خلیل یوسف صاحب	ممبر	مکرم محمد اسامہ صاحب	ممبر
مکرم طارق بدر صاحبؒ	ممبر	مکرم احمد نصیر الدین صاحب	ممبر
مکرم اشفاق خان صاحب	ممبر		